THE STORY

BY

M. HADWIN FI

OF JESUS

SCHER, Ph.D.

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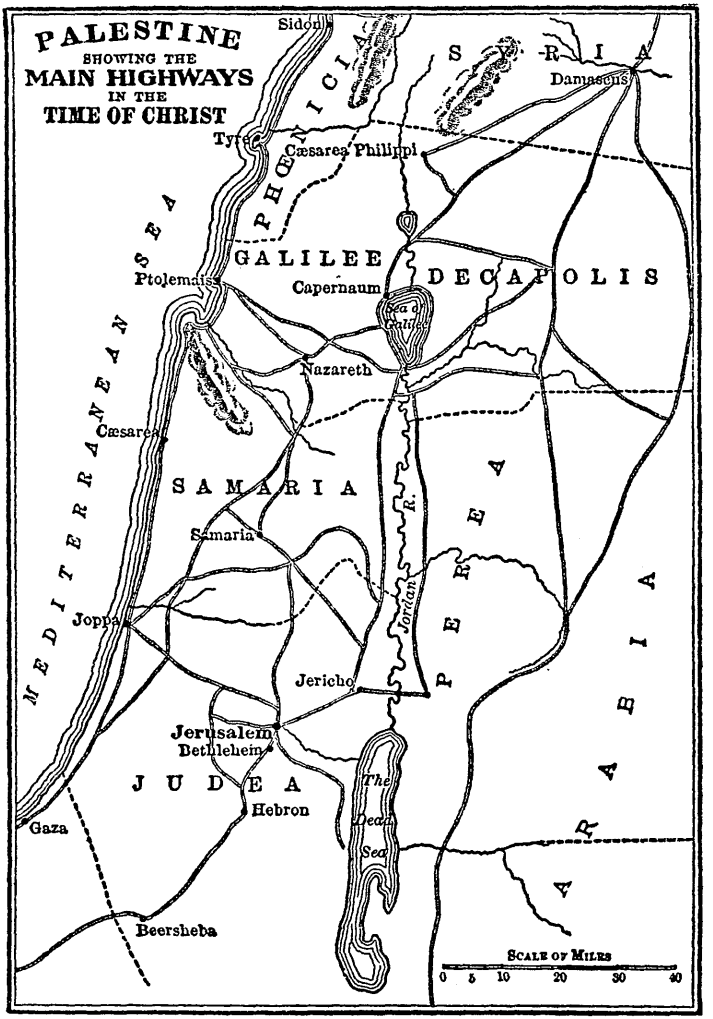


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PALESTINE
SHOWING THE
MAIN HIGHWAYS
IN THE
TIME OF CHRIST
Sidon
PHŒNICIA
SYRIA
Damascus
Tyre
Cæsarea Philippi
GALILEE
DECAPOLIS
Ptolemais
Capernaum
Sea of Galilee
Nazareth
MEDITERRANEAN SEA
Cæsarea
SAMARIA
Samaria
R. Jordan
PEREA
Joppa
Jericho
ARABIA
Jerusalem
Bethlehem
JUDEA
The Dead Sea
Hebron
Gaza
Beersheba
SCALE OF MILES
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THE STORY OF JESUS

WITH

SUGGESTIONS FOR FURTHER STUDY

A Text for Classes in Christian Training Schools

BY

M. HADWIN FISCHER, Ph.D.

Director of Christian Education of the Pennsylvania State Sabbath School Association

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PREFACE

The Story of Jesus is designed for use in Teacher-Training Classes, Community Training Schools, Religious Training Camps and other training agencies.

In the brief compass of these pages the effort has been made to supply a connected, chronological story that can be used as a basis for further study.

The subject matter has been drawn from a great variety of sources. The arrangement of it follows the chronological order as nearly as can be determined. The analysis and treatment of the various topics is the outgrowth of class-room and camp experience.

For convenience the work is divided into twenty chapters. Each chapter has:

A—Scripture Record.
B—A Lesson Story.
C—A Section for Further Study.

When pressed for time the Scripture record and lesson story can be covered in ten recitations, by taking two chapters for each lesson. To get the best results, it is advised that forty recitations or more be assigned for the study. This will give opportunity for collateral reading and for verifying the statements made in the text. Sources of information for further study are given in Section C.

It has been thought best to suggest a few helpful authors for each lesson, rather than to confuse the pupil by a long list of authorities. The effort has been made to suggest works that are readily available to the average student. The

authorities quoted approach the subject from different view points.

For the best work the student should equip himself with:

1. A good edition of the New Testament, which will become his chief text-book. This he should mark freely, so as to fix prominently important passages.

2. A good note-book in which to write his own Story of Jesus. This should be of ample size to include the Scripture record, the illustrated matter and the student's own story.

3. Two small Testaments of the same type. From these the student will clip the Scripture record and paste the clippings on the left side of the pages of the note-book. The work required in the effort will be amply repaid.

4. Splendid pictures for illustrating the story can be secured for the nominal price of one cent each. The student's story, well written, will become a veritable treasure and source of information for the future.

The limitation of these studies are only too evident to the author, but the memory of his own student days leads him to hope that the present arrangement and source material will prove helpful to earnest seekers after information on the Life of Christ.

THE WORLD IN JESUS' DAY

The so-called "silent years" following Malachi's message were vocal with ever-changing interest. The prophetic voice was stilled, but the chosen race entered upon the most stirring years of its history.

Palestine was at the cross-roads of the nations. As the buffer State between the continents, Canaan was the scene of constant struggle. First one side and then the other triumphed But whoever won, Israel lost.

Like a meteor from above, Alexander began his conquests. There was more than military glory to be achieved. Old scores remained to be settled. Destiny seemed to favor his advance. In rapid succession nation after nation laid tribute at his feet, until practically the whole world lay before him.

The untimely death of Alexander, in 323 B. C., was the signal for new turmoil. In time four strong empires emerged, with Egypt and Syria struggling for supremacy. Israel, in the meantime, paid tribute to whichever nation could collect it. Finally, however, Antiochus III, known as the Great, gained possession of the whole territory, and for years Judea paid tribute to Syria.

As the years passed Jewish territory grew smaller and smaller. Ancient foes encroached upon it until only Jerusalem, with a comparatively small territory about it, remained of the ancient kingdom of David.

Even this was not strictly Jewish. Alexander had started to make the world Greek. So well had he begun the task that the Greek language, culture, games and traditions con-

tinued to find favor among all races long after his death. Judea was not immune. Both native and foreign Jews had engaged in trade. Foreign contacts made a knowledge of Greek necessary. There was also a fascination about it that won allegiance. This led to the neglect of Jewish rites and the introduction of Greek ideas, even into the temple at Jerusalem.

What might have been the ultimate result we can only conjecture. As it was, this Hellenizing process was due for a severe setback. The unreasonable aggression of Antiochus in trying to force Greek customs upon Israel led to a Jewish revolt under Judas, the Maccabee.

His daring and skill in battle made him an unconquerable foe. Under his leadership Syria was thrust out of the land. His soldiers were loyal and able. They were opposed to Greek influence, and fought desperately for their convictions. The temple once more came into Jewish hands, and after a thorough purging was dedicated with great rejoicing in December, 165 B. C.

Four years later the Syrians again attacked Judea, and Judas Maccabæus was defeated and slain. His brothers assumed the leadership and because of trouble among the Syrians succeeded in regaining Judea, and even extending Jewish sway to the ancient bounds of the kingdom of Solomon.

But the times were full of trouble. Dissensions among the Jews, largely due to Greek influence, led to the rise of several parties, chief among them being the Pharisees or Separatists. The Pharisees were opposed to any foreign alliances and strenuously fought for the traditional aloofness of their fathers.

On the other hand the Sadducees were more liberal in their thinking and urged trade and other relations with sur-

rounding nations. The Maccabees were interested in politics more than in religion, and so did not scruple to use either party that offered support to their aims. Gradually the Sadducees and the priesthood gained the ascendency, though they were never popular with the common people.

Antiochus again invaded Palestine and had in mind the conquest of Egypt, then ruled by Ptolomy V, a mere child. But the Romans were not sympathetic with the plans of Syria and offered resistance. Antiochus was sorely defeated and a Roman protectorate was established over Asia Minor and the East.

The Romans very wisely allowed considerable autonomy to subject states. The Jews rejoiced in practical independence for many years. It was a period of literary advance and internal development. It was also the prelude to approaching calamity.

The constant irritation growing out of party allegiance within the state led to changes of fortune. As long as a strong hand held the reins, outward peace continued, while inward distrust and jealousy festered under cover. So when Alexandra died civil strife broke out between her two sons, Hyrcanus and Aristobulus. Each appealed to Pompey, then administering Roman interests in the East. The result was Roman occupation of Palestine, in 63 B. C. The Jews were never able to regain their independence.

Pompey made Hyrcanus II high priest, but the civil authority was given to Antipater, an Idumean. He managed his difficult task with rare skill, but was not loved by his subjects. Antipater met death by poisoning, about 42 B. C., and his sons, Phasael and Herod, succeeded in the management of Jewish affairs.

Herod soon gained control and ruled the land with a strong hand, until A. D. 4. As a ruler Herod displayed

unusual skill. He sought to appease the Maccabeans by marrying the beautiful Mariamme of that house. He was an unerring judge of men and a successful soldier. In diplomacy he displayed a keen shrewdness that made him master of every situation.

As a man little can be said in his honor. Few men have combined such genius for administration with such gross inhumanity. A slave to passion, he could brook no opposition. The mere suggestion of a rival was enough to incite pillage and murder. His character is fitly revealed in his last orders: that all his leading men be slain at his death, in order that fitting sorrow might mark his decease. Fortunately his orders were not obeyed.

The family life of the Hebrews in Jesus' day was on a high plane. As a priest of the family the father occupied a place of great influence. The wife was held in much higher esteem among them than she was in surrounding nations. Children were considered a great blessing, and every Jewish maid prayed that she might become the mother of Messiah.

At the age of six every healthy Jewish boy was sent to the free Synagogue school. Here he learned to read and write. Soon he began the study of religion. He began with Leviticus and in succession studied the rest of the Pentateuch, the Prophets and the Psalms.

As soon as the child could talk he began committing Scriptures. It was considered a great distinction to be able to quote, without error, long passages of Holy Writ. Someone has said that the genius of the Jews was religion and that they became saturated with it. Under the circumstances this would be the natural result.

Then, too, there were many things about the Hebrew religion that were attractive. Little eyes would early catch the gleam of the shining boxes on the door posts, containing

the law. Equally attractive would be the little leather boxes on the forehead and arms of the elders.

Besides this the feasts offered attractions that offset the rigors of legalism. Each feast had a special significance and made a definite appeal to the mystical mind of youth. Briefly enumerated the feasts were:

1. Purim—Observed in February with joyous hilarity, celebrating the deliverance under Esther.

2. Dedication—Observed in December by placing lighted candles in all outer windows. The feast commemorated the rededication of the temple after the purging by Judas Maccabæus.

3. Trumpets—Held in September to observe the New Year.

4. Wood Carrying—A summer feast during which time wood was collected for sacrifices during the year.

5. Tabernacles—Held in the early fall to celebrate the harvest and the forty years in the wilderness, was a veritable round of pleasure. The whole family lived in booths, much to the delight of the younger members.

6. The Passover was celebrated in Jerusalem. Its solemn sacrifices were calculated to make a strong appeal to the growing mind and make very real the deliverance from Egypt.

7. Pentecost—Observed fifty days after the Passover. It commemorated the giving of the Law at Sinai, and also the First Fruits of the Harvest. Its connection with the giving of the Holy Spirit was unknown to the Jews of Jesus' day.

The Day of Atonement was the only fast observed by the Jews. A goat specially selected was led into the temple. Here the priest solemnly laid his hands upon the head of the goat in token of laying upon it the sins of Israel. The

goat was then driven into the wilderness and pushed backward over a cliff to its death.

Another goat was slain in the temple and its blood carried by the High Priest into the Holy of Holies and sprinkled on the Mercy Seat. These impressive ceremonies had much to do with the unifying of the race.

To such a world, brought to peace in honor of His coming, Jesus came, Prince of God and Saviour of the race.

SOME SOURCES OF INFORMATION ON THE LIFE OF CHRIST

The Bible.
Articles in Dictionary of Christ and the Gospels. Scribner's, N. Y.
Bosworth—"Studies in the Teaching of Jesus and His Apostles." Association Press, New York.
Bushnell—"The Character of Jesus." Scribner's, New York.
Burgess—"The Life of Christ." University of Chicago Press, Chicago.
Edersheim—"Life and Times of Jesus the Messiah." Longmans, Green & Co., New York.
Farrar—"The Life of Christ." E. P. Dutton, New York.
Gates—"The Life of Jesus." Univ. of Chicago Press, Chicago.
Geikie—"The Life of Christ." Hurst & Co., New York.
Ingraham—"Prince of the House of David." Hurst & Co., New York.
Jenks and Kent—"Jesus' Principles of Living." Scribner's, New York.
Jefferson—"The Character of Jesus." Crowell, New York.
Jeffrey—"Personal Ministry of the Son Man." Jennings & Pye, Cincinnati, O.
Mackie—"Bible Manners and Customs." Revell & Co., New York.
Matthews—"The Social Teachings of Jesus." Macmillan & Co., N. Y.
Phelps—"The Story of Jesus Christ." Houghton, Mifflin Co., N. Y.
Sanday—"Outlines of the Life of Christ." Scribner's, New York.
Schaff—"The Person of Christ." American Tract Society, N. Y.
Sharman—"Studies in the Life of Christ." Association Press, N. Y.
Shumway—"A Chronological Analysis of the Life of Christ." Rumford Press, Concord, N. H.
Smith—"The Days of His Flesh." Doran, New York.
Smith—"Historical Geography of the Holy Land." Armstrong, N. Y.
Stalker—"Life of Christ." Revell & Co., New York.

Stevens and Burton—"A Harmony of the Gospels." Association Press, New York.
Thompson—"Land and Book." Harper Bros., New York.
Van Dyke—"Out of Doors in the Holy Land." Scribner's, New York.

PICTURES

Bailey—"Art Studies in the Life of Christ." Pilgrim Press, Boston.
"Brown Bible Pictures."
"Complete Handbook of Religious Pictures." New York Sunday School Commission, 29 Lafayette Place, New York.
Perry Picture Co., Malden, Mass.
"Wilde Bible Pictures." 120 Boyleston Street, Boston, Mass.

CONTENTS

INTRODUCTION

CHAPTER PAGE

1. The World in Jesus' Day..... 7
2. Sources of Information on the Life of Jesus..... 12

PART I

THE THIRTY YEARS OF PRIVATE LIFE

From the Announcement to Zacharias to the Baptism of Jesus

1. Preparing for Messiah's Coming..... 19
2. Jesus' Birth and Early Years..... 25

PART II

JESUS EARLY MINISTRY

From the Baptism of Jesus Until His Return to Galilee

3. Opening Events of Jesus' Ministry..... 35
4. Jesus' Ministry in Jerusalem, Judea and Samaria..... 42

PART III

FIRST PERIOD OF THE GALILEAN MINISTRY

From the Return to Galilee to the Choosing of the Twelve

5. The Nature of Jesus' Work in Galilee..... 51
6. Hostility of Jewish Leaders..... 58

PART IV

SECOND PERIOD OF THE GALILEAN MINISTRY

From the Choosing of the Twelve to the Withdrawal into Northern Galilee

7. Organization and Principles of the Kingdom..... 67
8. A Second Tour of Galilee..... 74

CHAPTER PAGE
9. Showing the Nature of the Kingdom by Parables..... 82
10. Miracles and Evangelism 88
11. The Death of John the Baptist, and the Crisis at Capernaum 95

PART V

THIRD PERIOD OF THE GALILEAN MINISTRY

From the Withdrawal into Northern Galilee to the Final Departure to Jerusalem

12. From Capernaum to the Transfiguration..... 105
13. Applying the Gospel to Life..... 111

PART VI

THE PEREAN MINISTRY

From the Final Departure from Galilee to the Final Arrival at Jerusalem

14. Teaching in Perea and Jerusalem 121
15. Incidents and Teachings at Jerusalem, Perea and Bethany.. 128
16. The Final Ascent to Jerusalem..... 136

PART VII

THE WEEK OF THE PASSION AND AFTER

From the Final Arrival at Jerusalem Until the Ascension

17. The Triumphal Entry and Great Ministry of Teaching.... 145
18. The Final Appeal to Israel 152
19. Humiliation and Condemnation..... 158
20. Crucified—Buried—Risen—Ascended 166

APPENDIX A

Names and References of the Twelve..... 174

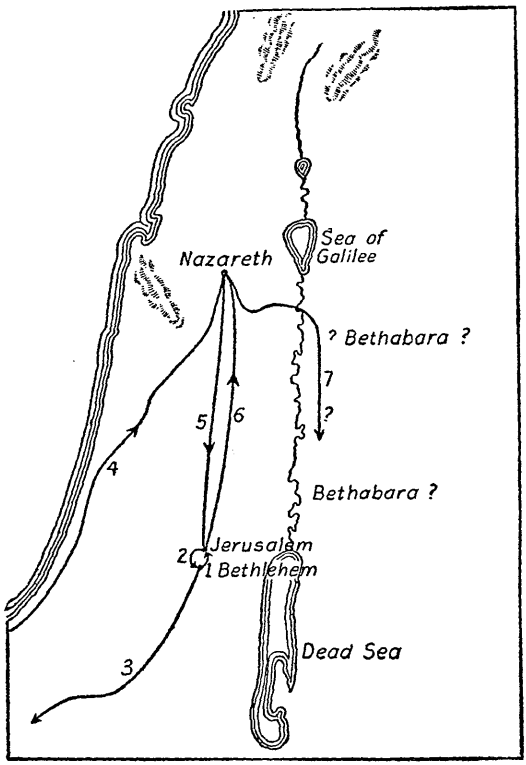
PART I

THE THIRTY YEARS OF PRIVATE LIFE

From the announcement to Zacharias to the baptism of Jesus

THIRTY YEARS OF PRIVATE LIFE

Birth to Baptism



1. Born at Bethlehem.
2. Presented at the Temple.
3. Flight into Egypt.
4. Return to Nazareth.
5-6. Visit to Jerusalem at age of 12.
7. To Baptism.

CHAPTER I

PREPARING FOR THE MESSIAH'S COMING

A. THE SCRIPTURE RECORD—

1. Prologue to John's gospel—John 1:1-18.
2. The two genealogies:
 (a) From Abraham to Christ—Matt. 1:1-17.
 (b) From Christ back to Adam—Luke 3:23-38.
3. Announcement to:
 (a) Zacharias—Luke 1:5-25.
 (b) Mary—Luke 1:26-38.
 (c) Joseph—Matt. 1:18-25.
4. Mary's visit to Elizabeth—Luke 1:39-56.
 (The *Magnificat*—Luke 1:46-55.)
5. Birth of John the Baptist—Luke 1:57-80.
 (The *Benedictus*—Luke 1:68-79.)

B. THE LESSON STORY

1. Jesus was the Child of Promise. Prophecy foretold His coming. Angels prepared for His advent and sang glorias at His nativity. In Him were combined the Divine-Human natures befitting the Son of God. St. John attests His pre-existence by telling us:

"In the beginning was the Word, and the Word was with God, and the Word was God. The same was in the beginning with God. All things were made by Him; and without Him was not anything made that was made. In Him was life; and the life was the light of men."

Coming with such credentials we welcome "The Word (that) was made flesh, and dwelt among us, * * * full of grace and truth."

2. The gospels furnish two genealogies. Matthew writes to the Jews. He aims to impress upon them the regal

aspects of the Messiah. Beginning with Abraham he traces the descent to Jesus. This emphasizes descent from God's chosen—Abraham—the friend of God. It also brings into prominence the sonship of David. As such He comes, fulfilling prophecy, worthy to be the Ruler of the chosen people.

Luke traces the lineage from Jesus to Adam. He looks upon life from a different viewpoint. With him Jesus is not only the Son of the Highest, but is the Child of the race. As Son of God He must also be Son of man. Luke's story is throughout full of human sympathy and interest. Mark and John seem not to be concerned about any genealogy.

3. *a.* Only once in a lifetime was a Jewish priest permitted to burn incense. On this crisp autumn morning the lot had fallen upon the venerable and beloved Zacharias. He had grown old, faithfully serving, but had never been selected for this important ministry.

Standing at the altar he became aware of another presence. He looked up with fear. Quite near him, at the right side of the altar, was an heavenly messenger. As the devout but anxious priest beheld him the angel said, "Fear not, Zacharias; for thy prayer is heard; and thy wife Elizabeth shall bear thee a son, and thou shalt call his name John." Continuing, the angel announced the character and work of the son he had just promised.

The news seemed too good to be true. Elizabeth, daughter of a priest, was righteous, but barren. Both she and her husband were well along in life. How could she bear a son in her old age? Lest he should encourage a hope that could not be realized, Zacharias asked, "How can these things be? How am I to know they will come true?"

In reply, the angel said, "I am Gabriel * * * sent to speak unto thee, and to shew thee these glad tidings." As

evidence of good faith he warned Zacharias that he would be dumb until all promises now made should be fulfilled.

It was all too wonderful for the simple priest from the Hill Country. With swelling heart he finished his ministry at the altar, and then went to the porch to dismiss the people. He raised his hands in benediction, but no words came from his parted lips. The people looked up in amazement, but quickly the word was passed that Zacharias had seen a vision. This fact naturally raised an air of expectancy among the people.

Zacharias lost no time in hastening home after finishing his service at the temple. His dumbness was a matter of keenest interest. What did it all mean? The answer soon came. According to promise Elizabeth conceived, and began to rejoice that at last her reproach should be taken away.

b. Six months later, Gabriel, the same heavenly messenger, was sent on a similar errand to a beautiful maiden at Nazareth.

"Hail," said he, "Thou art highly favored, the Lord is with thee: blessed art thou among women." The salutation aroused her. As she beheld the angel, great fear seized her. The speaker looked the part of divinity. What did it all mean?

Calming her fears the angel gently explained that she had been chosen to be the mother of Messiah. To be thus blest had long been the hope of every Jewish woman. But how could such fortune befall a virgin? Mary was betrothed to Joseph, the carpenter, and she was true and pure as she was fair. There could therefore be no natural reason for such expectancy.

In answer to her wondering look the angel announced the nature of the marvelous birth. To stimulate her faith the

angel told Mary that her cousin Elizabeth was soon to bear a son. Mary responded by saying, "Behold the handmaid of the Lord; be it unto me according to thy word."

c. It is not likely that Mary said anything to Joseph about her angel visitor and his promise. As a man of affairs it is a question whether Joseph could have believed such an unnatural story. So in due time the knowledge that Mary was about to become a mother was revealed to him. He was much troubled. Mary had been untrue. He would have the bethrothal annulled and put her away.

But while thinking out the details of these plans an angel appeared to Joseph and informed him that Mary had remained true. God had chosen her to become the mother of Messiah, as the prophet long ago had said. (Isa. 7:14). Joseph was advised to take Mary as his wife, and that the child to be born should be called "Jesus." And Joseph did as the angel advised.

4. Mary was filled with wonder and joy. No mortal could appreciate what it all meant to her. In a wonderful way God had been kind. The hope of her life was to be realized.

Soon she left Nazareth and went to her cousin Elizabeth. The salutations of the women were most beautiful. Elizabeth recognized and proclaimed Mary the mother of the Lord. She herself was overjoyed in that she was to be the mother of His forerunner. Mary responded in that glorious song of praise now known as the *Magnificat.*

5. In due time John was born. His birth was an event of far greater importance than the mere coming of a son to two pious parents of priestly line. He was the prophet of a new era. As forerunner of the Messiah he was come to exercise the spirit and power of Elias. Yet, beyond the circle of friends in the Hill Country, his advent was un-

known. By these be was warmly welcomed for his parents' sake.

Eight days later the rite of circumcision was administered. Fond friends wanted to call him Zacharias, after his father. To this Elizabeth objected, stoutly insisting that he should be called John. In wonder they argued family precedent, and carried the appeal to Zacharias.

Now Zacharias had been dumb many days. Ever since his meeting with Gabriel while offering incense in the temple he had been a man of mystery. The relatives approached him with their question. By signs and otherwise they made him understand. He in turn requested something to write upon. Taking a tablet he settled the matter with point and finality by writing "His name is John."

Immediately hearing and speech returned to the aged priest, and he praised God. The event brought fear to all present, causing them to speculate on the character of the child and his future.

The return of speech was put to good use, for Zacharias praised God in the immortal words now known to us as the *Benedictus.*

C. For Further Study

1. Read and compare the following narratives:
 Edersheim—"Life and Times of Jesus the Messiah." Book II, Chap. IV.
 Geikie—"Life and Words of Christ." Chaps. VII and VIII.
 Hastings—"Dictionary of Christ and the Gospels, Betrothal, Birth of Christ.
 Phelps—"Story of Jesus Christ." Pp. 1-16.

2. Study the geography of Nazareth and the Hill Country to get an appreciation of the setting:
 Smith—"Historical Geography of the Holy Land." Pp. 432-435.
 Thompson—"Land and Book." Chaps. XXIX and XXXVIII.

3. Study pictures to visualize the scenes:
 Perry Pictures—Nos. 797B, 3246.
 Wilde Bible Pictures—Nos. 1, 2, 3, and 6.

4. Questions and suggestions:
 Why are there two and only two genealogies of Jesus?
 What is the significance of each?
 Who was Zacharias?
 What was the nature of his work in the temple when we are introduced to him?
 What are the Jewish opinions regarding angels?
 Who was Gabriel?
 Make a careful study of the words of Mary.
 Why did Gabriel suggest names for the sons of Elizabeth and Mary?
 Write a short description of Mary.
 What is your estimate of Joseph?
 Look up Jewish espousal and marriage customs.
 What kind of Messiah did the Jews expect?
 How do you explain the experiences of Zacharias?

5. Memory work:
 (1) John's prologue—John 1:1-5.
 (2) The *Magnificat*—Luke 1:46-55.
 (3) The *Benedictus*—Luke 1:68-79.

6. Constructive work:
 Write chapter one of your story of Jesus.
 Secure two copies of the New Testament in the same edition. Carefully clip the Bible story as suggested in the references under "A" and paste them on the left side of your note-book. Write the story in your own words on the right side of the page. Illustrate your story with pictures and other suggestive material.

CHAPTER II

JESUS' BIRTH AND EARLY YEARS

A. THE SCRIPTURE RECORD:

1. The birth of Jesus—Luke 2:1-7.
2. Angel announcements and song—Luke 2:8-14.
3. The Shepherds' visit—Luke 2:15-20.
4. Called Jesus—Luke 2:21.
5. Presented in the temple—Luke 2:22-38.
6. Visit of the wise men—Matt. 2:1-12
7. Flight into Egypt—Matt. 2:13-18.
8. Return to Palestine—Matt. 2:19-23.
9. Childhood at Nazareth—Luke 2:40.
10. Becoming a son of the law—Luke 2:41-50.
11. The silent years at Nazareth—Luke 2:51-52.

B. THE LESSON STORY

Circumstances were fast ushering in the "fulness of time." Cæsar Augustus ordered the people to be enrolled, probably as a basis for future tax levies. According to Jewish custom this required all males to register in the city of their fathers.

In obedience to this order Joseph and Mary started on their tiresome journey from Nazareth to Bethlehem, the city of David. For Mary the way seemed especially long and tedious. Others hastening on the same errand easily outdistanced them.

They finally reached Bethlehem to find every available room taken. The best shelter Joseph could find was the stable of the inn. Here he made his young wife as comfortable as possible and anxiously ministered to her needs. That very night Jesus was born. They wrapped Him in

swaddling clothes and laid Him in a manger. What inner joys and anticipations filled the hearts of these simple Nazarenes we can only imagine. Sacred writ has veiled it all from grossly curious eyes. Surely great one was never born in more humble circumstances.

2. But however lowly the circumstances of His birth it could not pass without fitting divine approval. Shepherds watching the temple flocks on the hills of Bethlehem were startled by the sudden appearance of a heavenly messenger. Calming their fears the angel announced the birth of "a Saviour, which is Christ the Lord." The angel also told the shepherds they would find the Child "wrapped in swaddling clothes, lying in a manger."

As they listened the very heavens seemed filled with angel choirs which sang, "Glory to God in the highest, and on earth peace, good will toward men." And that song to the lowly shepherds has become the Christmas anthem of the ages. It is the prelude to the coming peace.

3. Like men in a trance, the shepherds lingered and listened as the angels winged back to heavenly places from whence they had come. Gradually the message began to take form in their dull senses and their practical minds suggested verifying the announcement.

Hastening to Bethlehem, they found the Child in a manger, as the angel had said. What a wonderful story they had to tell. Their mouths were full of it. Wherever men would listen they told of the angel visit and of the wonderful Child. Then, with hearts overflowing with praise, they returned to their lowly tasks, glorifying and praising God for what had been revealed to them.

And Mary, who knew better than any other mortal the mystery of that life, added these sayings to her store and pondered them in her heart.

4. Obedient to Jewish law, the rite of circumcision was administered the eighth day. With equal allegiance to instruction, they named Him Jesus, as the angel had told them.

5. The law also provided for the purification of the mother, and the redemption of her first-born son. Accordingly, at the end of forty days, Joseph took Mary and Jesus to the temple. Here the straightened circumstances of the family were revealed, for they offer the minimum sacrifice —"a pair of turtle doves or two young pigeons."

The visit, however, was not without deep significance. Simeon, an aged servant of God, recognized the Messiah in the Child. Lovingly he took the young Child in his arms and held Him to his breast. We can almost see the joyous upturned face as he utters the *Nunc Dimittis.*

Joseph and Mary seem not to know just what it all meant. But Simeon turned to them and blessed them. Then, led by the Holy Spirit, he foretold the ministry of Jesus, and warned Mary that she would be called upon to suffer because of what Jesus was to be in the world.

That would seem to be sufficient evidence of Divine approval. But just as they were taking leave of Simeon, Anna, a prophetess of great age, entered the temple and as soon as she saw them, began to praise God. Then, as they retraced their steps toward Bethlehem she "spoke of Him to all them that looked for the redemption of Israel."

6. As we would expect, the narrative by St. Matthew offers another side of the story. Naturally he deals with royalty and associates the Christ with people in high station.

The natal star had been seen by the Magi of the East and they at once hastened to Jerusalem, eagerly inquiring, "where is he that is born the king of the Jews?" They expected to find the Prince in Herod's palace. But Herod was too busy with politics to know anything of Jesus' birth.

Calling the wise men, he learned from them all he could about the star and about their mission. Then the scribes were asked to tell where Messiah was to be born. After carefully searching the Scriptures they replied that He should be born in Bethlehem. How crafty he was! With all the data he could glean, stowed in memory, he told the Magi to locate the Child, and then report back to him. One would think him the embodiment of virtue. He was, however, merely getting the facts, preparatory to acts of cruelty.

The wise men left Herod, and the star which they had lost when they turned aside to Jerusalem once more appeared. With great joy they followed it and were led to the house where Jesus was. For, be it known, the good people of Bethlehem found room for Mary and the Babe, shortly after the report of the shepherds was made known. Eastern hospitality would never permit guests so highly honored to remain long in the lowly quarters necessity had forced upon them at first. We are satisfied the holy family had been enjoying the comforts of a home for some weeks before the wise men reached Bethlehem.

And when the wise men came into the house they paid full homage to the "young child," presenting Him with gifts —gold, frankincense and myrrh. Besides being very costly, each gift had special significance. The gold was a tribute to royalty. It was especially providential in view of the order to flee into Egypt. The frankincense was a tribute to His diety, while the myrrh was symbolic of His humanity and prophetic of His sacrificial death.

In order to save good men from becoming tools of exceeding cruelty, God once more instructed His servants. Before the wise men left Bethlehem they were warned, in a dream, not to return to Herod. So they departed for their own country by a route that did not pass by Jerusalem. This,

also, gave Joseph time to remove his family out of harm's way.

7. After the departure of the wise men the angel once more appeared to Joseph. He was told to take the young Child and His mother and flee into Egypt. The reason given was that Herod would seek the young Child to destroy Him.

Joseph lost no time in obeying. With the gold left by the wise men he was able to make provision for the journey. So he hastily left by night and remained in Egypt until after the death of Herod.

When Herod saw that the wise men did not obey his commands he was very angry. With the idea of removing all opposition he sent soldiers to Bethlehem with orders to slay every child of two years of age and under. It was a ghastly commentary on his character. Yet, in this, Herod was fulfilling prophesy much better than he knew.

8. After a residence of two years in Egypt, Joseph was advised to return to the land of Israel. He started back toward the city of David, probably thinking to make Bethlehem his future home. But as he neared Jerusalem he learned that Archelaus was king in the room of his father. As a son of Herod he inherited most of his vicious habits, but lacked his ability. Joseph was afraid of him. So instead of going to Bethlehem he proceeded to Nazareth, which for years had been his home. In this prophesy was again fulfilled.

9. The Scriptures say very little about Jesus' life at Nazareth. There are, however, a great many legends which attribute remarkable powers to the Child. According to these authors Jesus was full of pranks, but always displayed a benevolent spirit. These stories are interesting but do not help us to understand Jesus as He really lived as a child at Nazareth.

We have every reason to believe that Jesus grew up with all the privileges and handicaps of a son of the working class. As such He would receive considerable instruction from His parents, and enter the Synagogue school at an early age. Here he would learn the common branches. At the age of six He would begin to commit Leviticus to memory, also the prayers, songs and Psalms of Israel. He would also be instructed in the ceremonial and meaning of the various feasts. This was all designed to make Him a loyal and devoted Son of Israel.

10. Between the ages of twelve and thirteen every stalwart male child became a "Son of the law." It was an event eagerly anticipated. It involved a visit to Jerusalem and participation in the great feasts. Annually, thereafter, the young Hebrew would be expected to present himself at the sanctuary and perform the rites of an Israelite.

Jesus' experience was little different from that of any other Jewish child. The trip to Jerusalem would have the same appeal, and we have every reason to believe He came to the sacred city eagerly seeking to become a full-fledged man of the Hebrews.

But the visit had much in store for both Jesus and His parents. Attendance the first two days only was held compulsory. After that the pilgrims might return home. It is a well-known fact that many of the poorer class availed themselves of this privilege. The saving would be considerable, and they would get back to productive labor much sooner. Joseph and his company doubtless were among those whose thrifty habits would counsel an early return home.

Jesus, however, was coming into consciousness of an higher allegiance. Somewhere in the temple He had come across a group of learned doctors discussing their problems. Without thought of disobedience to His parents He tarried

to listen, and soon to discuss the subjects at issue. He revealed exceptional insight and those who listened "were astonished at his understanding and answers."

When the little party started for home it was natural to expect one always so dutiful to be among the group. But Jesus was conscious of His new relationships. He was in His Father's house, engaged in His Father's business. He seemed not to have noticed the departure of Joseph and his friends. Neither did His parents miss Him until they stopped for camp the first night. Hastening back to the city, they found Him in the temple discussing the problems that most interested Him. When gently rebuked by His mother His reply shows how fully the consciousness of Divine Sonship had taken possession of Him.

11. Little mention is made of the next eighteen years. Jesus returned with His people to Nazareth. Here He learned the trade of a carpenter and acted the part of a dutiful son. The short reference that is given is rich and beautiful. It assures us that Jesus developed the four-fold life, increasing mentally, physically, socially and spiritually. His was a normal growth and a perfect character.

C. For Further Study

1. Study the following narratives to get background for your story:
 Edersheim—"Life and Times of Jesus Messiah." Book II, Chaps. VI and X.
 Geikie—"Life and Words of Jesus." Chaps. IX to XVI.
 Sanday—"Outlines of the Life of Christ." Pages 191 to 209.
 Stalker—"Life of Christ." Chap. I., Secs. 9 to 24.
 Burgess—"Life of Christ." Chap. III., Sec. 30 to Chap. V.
 Phelps—"Story of Jesus Christ." Pages 17 to 26.

2. To get the setting:
 Smith—"Historical Geography of the Holy Land." Page 318.

Thompson—"Land and Book." Pages 129 to 135.
Hastings—"Dictionary of Christ and the Gospels." Temple.

3. The study in pictures:
 Perry—620, 797c, 797d, 797e, 797f, 800, 814e.
 Wilde—Nos. 8, 11, 15, 25, 28, 34, 35, 39.
 Smith—"A Complete Handbook of Religious Pictures." New York Sunday School Commission, 416 Lafayette street, New York.

4. Suggestions and Questions:
 Aim to visualize the scenes associated with the nativity. Make a study of the place of children in the Jewish home.
 What educational advantages were within reach of a child of the working class?
 To what extent was Jesus conscious of His mission?
 Study the place of the synagogue in Jewish life.
 What is your ideal of Jesus as a young man?
 Read Van Dyke—"Other Wise Men."
 Read Burns—"Cotter's Saturday Night."

5. Memory work:
 The angel song—Luke 2: 10-14.
 The *Nunc Dimittis*—Luke 2: 29-32.

6. Constructive work:
 Write chapter two of your story of Jesus. Make your characters live. Clothe the facts with human interest. Draw a map of Palestine and locate the events mentioned in chapters one and two. Place the map at the end of chapter two in your story.

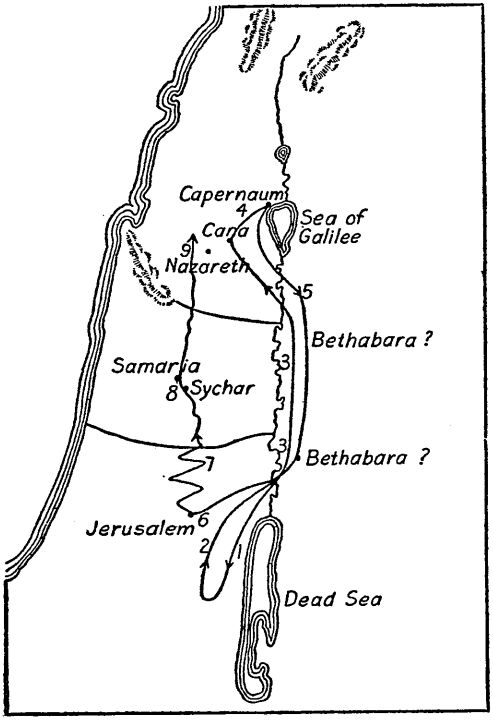
PART II

JESUS' EARLY MINISTRY

From the Baptism of Jesus until His return to Galilee

EARLY MINISTRY

FROM THE BAPTISM OF JESUS TO THE RETURN TO GALILEE



1. To the Wilderness for forty days.
2. Return to Bethabara.
3. To Cana (wedding).
4. To Capernaum.
5. Journey to Jerusalem.
6. Cleansing Temple.
7. Teaching and Baptizing in Judea.
8. Teaching in Sychar.
9. Return to Galilee.

CHAPTER III

OPENING EVENTS OF JESUS' MINISTRY

A. THE SCRIPTURE RECORD:

1. The time of John's ministry—Luke 3:1-2.
2. John's manner of living—Mark 1:6.
3. John's message to Israel—Luke 3:3-6—Matt. 3:5-12.
4. The baptism of Jesus—Matt. 3:13-17.
5. The temptation of Jesus—Matt. 4:1-11.
6. John asked to explain His mission—John 1:19-28.
7. John testifies to Jesus—John 1:29-34.
8. John's second testimony to Jesus—John 1:35-42.
9. The first disciples of Jesus—John 1:43-51.
10. The wedding at Cana—John 2:1-11.
11. Jesus' first residence at Capernaum—John 2:12.

B. THE LESSON STORY

1. For almost thirty years John the Baptist seems to have lived in obscurity. New rulers had come into power and the nation was ready for his stern message. Pontius Pilate had been made governor of Judea. Tiberius had, for fifteen years, been sitting on the throne of the Cæsars. Herod was tetrarch of Galilee, and his brother Philip was tetrarch of Ituræa and the Trachonites.

Politics had removed Annas from the high priesthood and placed Caiaphas, his son-in-law, in his room. Annas, however, though deposed, seems to have retained the real authority. Official acts were performed by Caiaphas, but the influence of Annas was seen in everything that happened. These facts help us to fix the time when John entered upon his work of preaching.

2. John seems to have become a Nararite at an early age.

It is even possible that he was such from the time of his birth. He probably knew intimately the wilds of Judea. He may even have gathered inspiration from rugged Tekoa, whence Amos had come with his fiery message centuries before.

His appearance and manner of life was not unlike that of Elijah. Suddenly he emerged from the wilderness, and, with characteristic energy, called Israel to repentance. Dressed in the rough skins of animals, with a leathern girdle tightly drawn at his waist, he must have made a striking picture. His food, too, was typical of the life he lived. It was not surprising that the people took this strange, vigorous man for a great prophet. He was all they took him for, and more. He was sent "to prepare the way of the Lord."

3. John's message, no less than his appearance, attracted attention. He knew no favorites and spared no class. To him all Israel were sinners, and his ministry was a call to repentance. Priests, Scribes, Pharisees, Sadducees and members of the lowest social ranks were alike subject to his fiery denunciations. In fact it was a common thing for him to call the leaders of Israel a "generation of vipers."

This preacher of righteousness went further than mere denunciations. Yet he did not turn to the temple or to the synagogue for co-operation. Man of nature that he was, he had no place for the traditional rites that had conventionalized and devitalized the worship of the true God.

During his early ministry he preached along the banks of the Jordan. Those who accepted his teaching and gave evidence of sincerity were subjected to a new rite. That rite became known as baptism and was taken as a sign of repentance. In spite of the fierce attacks on their methods of living, the people flocked to his preaching, so that all Judea

was said to have come to him. John also warned them of the near approach of the Messiah. But his description of the Coming One shows that he had not learned the real nature of the Christ whom he preached.

4. John was preaching at the Jordan when Jesus came asking baptism. As John looked into the pure, inspiring, assuring face, something spoke to his inner being. Conscious of his own unworthiness, the stern preacher of righteousness refused to administer the rite of baptism to his superior. Said he, "I have need to be baptized of Thee, and comest Thou to me?"

The answer of Jesus was sufficient. "Suffer it to be so now," He urged, "for thus it becometh us to fulfill all righteousness." The same Divine voice that had called him to preach now bade obedience to Jesus. And He who had done no sin was baptized by John, thus fulfilling prophesy by becoming representative of the race.

That the ceremony marked Jesus' entry upon His work was soon evident. The heavens seemed to open, and a dove descended upon him. It was all wonderful, but more wonderful still was the heavenly voice which said, "This is my beloved son, in whom I am well pleased." The significance of it all was not lost on John, as subsequent events will show.

5. From the Jordan Jesus was led up into the wilderness. Here, for forty days, He endured the onslaughts of Satan and came off victorious. These doubtless were not the first attempts of the powers of evil to ensnare Jesus. Neither can we be sure that the temptation was limited to three approaches.

These approaches seem, on the surface, to be perfectly natural. Jesus could exercise all power. He was in need. Why, then, should He not use His power to meet this need and demonstrate His power?

The first attack had to do with the physical appetites. To satisfy these would be an easy matter, but it would be to yield to suggestions of evil. The second and third temptations are reported in reverse order in Matthew and Luke. One appeals to the spirit of dare—the applause of the multitude. The other appeals to the love of power, and the exercise of rulership. A mere man would have yielded. Jesus withstood it all, thereby proving His fitness to be the Redeemer of the race.

The account closes with the brief but significant statement that "the devil leaveth him, and, behold, angels came and ministered unto Him." After this Jesus returned to where John was baptizing at Bethabara. Here He tarried a few days.

6. As might be expected, the preaching of John was not to pass unchallenged. Priests and Levites came from Jerusalem demanding an explanation. To them John declared that he was neither the Christ, nor Elias, nor that prophet. "I am," said he, "the voice of one crying in the wilderness. Make straight the way of the Lord, as saith the prophet Esaias."

"If you are neither Christ, nor Elias, nor that prophet, why do you baptize?" they asked. And John replied, "I baptize with water, but one standeth among you whom ye know not, he shall baptize with fire." He is so much greater than I that I am not worthy to be his servant.

7. The following day John was looking after Jesus as He mingled with the people, and said, "Behold the Lamb of God, which taketh away the sin of the world." Then, as his disciples drew around him, John explained how he was divinely led to recognize Jesus. God had revealed His Son, and John had not hesitated to say, "This is the Son of God."

8. The third day John repeated his testimony. John the

apostle, and Andrew, were with him at the time. Then, as Jesus left, they followed Him. They soon caught up with the Master and spent the remainder of the day with Him. Andrew was so impressed that he hastened to his brother Simon (Peter) and brought him to Jesus. At the sight of him Jesus said, "Thou art Simon the son of Jona; thou shalt be called Cephas." These words were not lost on these simple men of Galilee, who became the first followers of Jesus.

9. The next day Jesus went into Galilee. Here He met Philip and said, "Follow me." Philip was from the town of Andrew and Peter, and at once obeyed. Later he went after his brother Nathanael and told him he had found the Christ.

Nathanael was rather slow to accept his brother's assurance, but finally came to see for himself. Jesus' kindly welcome, and comment on his life at once made him a fast friend and disciple. Thus we find that Jesus gathered about him five disciples in about four days.

10. In contrast with the habits of John, Jesus was a frequent guest in the towns. Some days later there was a wedding at Cana of Galilee, and Jesus and His friends were invited to the feast. For some reason or other they were in need of wine, and the mother of Jesus appealed to Him for help. At the same time she advised the servants to obey whatever order Jesus might give them.

This seems to indicate that Mary had faith in His power, and was confident that He would relieve the embarrassment. She was not disappointed. Commanding the servants to fill the water-pots with water, he ordered the contents to be taken to the governor of the feast. That authority complimented the bridegroom because he had saved the best wine until the last.

Thus was performed the first miracle, and the disciples believed on Jesus.

11. After the wedding Jesus and his newly called disciples went down to Capernaum, which was destined to become His home for the future.

C. For Further Study

1. Read and compare the following accounts:
 Edersheim—"Life and Times of Jesus the Messiah." Book II, Chaps. 11 and 12; and Book III, Chaps. 1 and 2.
 Geikie—"Life and Words of Christ." Chaps. XXIII to XXIX.
 Smith—"The Days of His Flesh." Chaps. III to VI.
 Stalker—"Life of Christ." Chap. III; Secs. 44 to 53, 57 and 58.
 Burgess—"Life of Christ." Chaps. VII and VIII.

2. To get the setting:
 Smith—"Historical Geography of the Holy Land."
 Thompson—"Land and Book." Book II, pages 124-125.
 Hastings—"Dictionary of Christ and the Gospels." Bethabara, Cana, Wilderness.

3. The study in pictures:
 Tissot—John Baptist preaching in the wilderness.
 Perry—360, 797h, 382.
 Wilde—43, 45, 44, 253, 46.

4. Suggestions and questions:
 At what age and under what conditions did John begin to preach?
 Describe John's appearance, manner of living and the nature of his message.
 Why did Jesus insist on being baptized with John's baptism?
 Study the witness to Jesus' divinity at His baptism.
 How did "the Spirit" lead Jesus to the wilderness?
 What was the nature of the temptations?
 Who were the first disciples?
 Describe the wedding at Cana of Galilee.
 What is a miracle?
 How do you account for Jesus' first miracle?

How do you account for Mary's confidence in Jesus' ability to supply the needed wine?
Locate and describe Capernaum.

5. Memory work:
 Review the memory work of chapters I and II.

6. Constructive work:
 Write chapter three of your story of Jesus.
 Read aloud your three chapters at one sitting. Do they reveal Him as you understand Him?

CHAPTER IV

JESUS' MINISTRY IN JERUSALEM, JUDEA AND SAMARIA

A. SCRIPTURE RECORD:

1. First cleansing of the temple—John 2:13-22.
2. Jesus' interview with Nicodemus—John 2:23 to 3:21.
3. Jesus' ministry in Judea—John 3:22 (4:1-3).
4. John's witness at Ænon—John 3:23-36.
5. Jesus leaves for Galilee—Mark 1:14.
6. Jesus talks to woman of Samaria—John 4:4-26.
7. The gospel in Sychar—John 4:27-42.

B. THE LESSON STORY

1. The days since Jesus' baptism had been full of action. Something about Him drew crowds. Something within Him met their needs. The disciples and others believed on Him.

As a loyal Jew He would attend at least the major feasts. It was now the time of the Passover. Jesus and His disciples made their way to Jerusalem and to the temple. Here a wonderful manifestation of His power was to be made.

The temple authorities had gradually introduced money changing and the sale of approved victims for sacrifice into the outer courts, ostensibly for the convenience of foreign Jews. Finding the convenience profitable the trade encroached more and more upon the more sacred portions of the House of God. It had reached its zenith of abomination in the days of Jesus.

Having made a scourge of small cords He approached the nefarious traffic, sternly demanding the leaders to "take these things hence." We are told that He overturned the

tables of the money-changers and drove them out. But there is no record that He struck a blow.

When the leaders had regained self-control they asked a sign for the exercise of such authority. The sign offered referred to His death and resurrection. That the Jews did not catch His meaning is evident from their reply. Jesus' words were not lost on His disciples who remembered them distinctly after the Resurrection. They served to strengthen their belief in Him.

2. Such mastery of argument and deed could not fail to challenge those who really desired the truth. Among the puzzled observers in the temple had been a ruler of the Jews named Nicodemus. Prudently refraining from exposing himself to the challenge of catering to new and unproved doctrine, and equally considerate of Jesus, he waited until evening and then sought a private interview. His address to Jesus was in most respectful terms. The reply of Jesus was equally respectful.

The interview centered around the new birth. To one trained in Jewish schools the matter was beyond comprehension. "How can a man be born when he is old?" queried the puzzled ruler. To this Jesus responded by calling attention to known effects, the causes of which were hard to explain. If these material things are beyond explanation how could he expect to understand spiritual things?

Nicodemus was silent. Such truths he had not heard before. He could only wonder and listen as Jesus unfolded, in language as full of meaning as it was beautiful, the plan of the Kingdom of God. By using the brazen serpent as a type of Himself He told convincingly the importance of belief and obedience to truth in the whole of life. This embodied more than Nicodemus knew the facts of the great realm beyond the reach of the senses.

3. After a brief ministry at and around Jerusalem Jesus went to John. What a tower of strength that fearless prophet and forerunner was. It seemed as though all the country were come to hear itself accused of trifling with sacred things and consciously disobedient to the teaching of Israel. Then after a period of resentment these same people would submit to the rite of baptism.

For a time it would seem that Jesus and John worked together, or at least in close proximity to each other. But, as always happens under such circumstances, the people began to make comparisons. There could be but one result. That result was not favorable to John. In deference to his noble witness, Jesus accordingly withdrew and made His way toward Galilee.

4. Shortly after the departure of Jesus the disciples of John began to complain of the favor in which Jesus was held. "All men come to him," said they. Then it was that the wonderful character of John revealed itself. Better than anyone else he knew the limitations of his own work, and the mission of the Master.

In words strikingly beautiful, and imagery unsurpassed in all literature, John used the occasion for a most touching tribute to Jesus. He described Him as a bridegroom. He himself was merely one of the party bringing to the Lord His bride. John predicted the increase of Jesus' power, "for God hath not given the spirit by measure unto him." His own influence must give place to that of the Son of God. The language throughout was tenderly beautiful, and shows a wonderful appreciation of the plan of the kingdom.

5. Shortly after this John was imprisoned for his outspoken condemnation of the lewd conduct of Herod and his consorts. As soon as Jesus was informed of the fact He passed through Samaria and made His way into Galilee.

6. In the course of His journey He came one day, about noon, to Jacob's well, near Sychar. Doubtless all the time-honored traditions connected with the well came to mind as He came upon this ground hallowed by the touch and deeds of the patriarchs. Yet all the associations of the past could not weigh with the importance of the present.

While Jesus tarried at the well, His disciples went into the town to buy food. He was deep in meditation when a woman of Samaria came to draw water. By race she belonged to the mixed and despised people who inhabited these regions since the return from the exile.

On her arrival Jesus put all tradition aside, and greatly surprised the woman by requesting a drink. In this He not only put the woman on an equality, but even put himself under obligation to her. To the average Jew she was an outcaste. In addition to this it was not thought good form for a gentleman to have any dealings with a woman in public. One can readily appreciate her surprise. She could not understand it and demanded the reason for such conduct.

With apt skill Jesus led the woman into considerable conversation. Then, when she seemed most surprised, he deftly turned the conversation from the discussion of the purely physical to the mysteries of the spiritual. He promised her that if she would drink of the water that He would give she would never thirst again. Of course she could not fathom His meaning. It was far removed from her plane of thought and conduct. So, in His masterly way, Jesus revealed her own life to her, thereby winning her keenest admiration.

The conversation then turned to the place of worship. To the woman it was a matter of place and ceremony. Jesus explained that all true worship was a matter of spirit and relation to the heavenly Father. The incident closed with Jesus informing the woman that He was the Christ.

7. When the disciples came they could hardly believe what they saw. What was there about this woman that the Christ should concern Himself about her? The woman, on the other hand, was possessed with one idea. She had found the Christ. Leaving the astonished group she hastened home and urged the men of the city to come and see if this were not the Christ.

Jesus was so engrossed that He refused food, claiming to have meat that they knew not of. The occasion offered Jesus an opportunity to show the disciples the great fields ready for harvest. As He talked with them the Samaritans came seeking to verify the reports of the woman.

As a result of her testimony many believed on Jesus and requested him to tarry with them. Jesus remained with them two days, and a large number learned to believe on Him. These accepted Jesus because of His teaching, and acknowledged Him to be "the Christ, the Saviour of the world."

C. For Further Study

1. Read and compare the following narratives:

 Edersheim—"Life and Times of Jesus the Messiah." Book III, Chaps. V, VI and VIII.
 Geikie—"Life and Words of Christ." Chaps. XXX and XXXI.
 Smith—"The Days of His Flesh." Chaps. VII and VIII.
 Burgess—"Life of Christ." Chaps. IX and X.
 Stalker—"Life of Christ." Secs. 59 and 60.

2. To get the setting:

 Edersheim—"Life and Times of Jesus the Messiah." Book III, Chapter VII.
 Thompson—"Land and Book." Vol. II, page 206.
 Hastings—"Dictionary of Christ and the Gospels." Ænon, Sychar, Samaritans.

3. The study in pictures:
 Perry—979p, 3268, 797k.
 Wilde—52, 53, 54.

4. Suggestions and questions:
 Make a diagram of the temple and a study of it ceremonials.
 Picture to yourself the cleansing of the temple. What made it possible?
 What did Jesus mean by John 2:19?
 Make a careful study of the character of John and compare it with that of Jesus.
 By whom was John imprisoned? Why?
 Who were the Samaritans? How were they looked upon by the Jews?
 Picture Jesus meeting with the woman of Samaria and note the results.
 Enumerate the leading characteristics of the Judean ministry.

5. Memory work:
 Commit to memory in such a way as to be able to recall the words and location by chapter and verse of: John 3:14 and 16 to 18, 36, and 4:24.

6. Constructive work:
 Draw a map showing the journeys of Jesus during this period of His ministry. Paste this at the end of chapter four of your story.
 Locate—Shechem, Sychar, Jacob's well, and acquaint yourself with the traditions of each.
 Write chapter four of your story of Jesus.

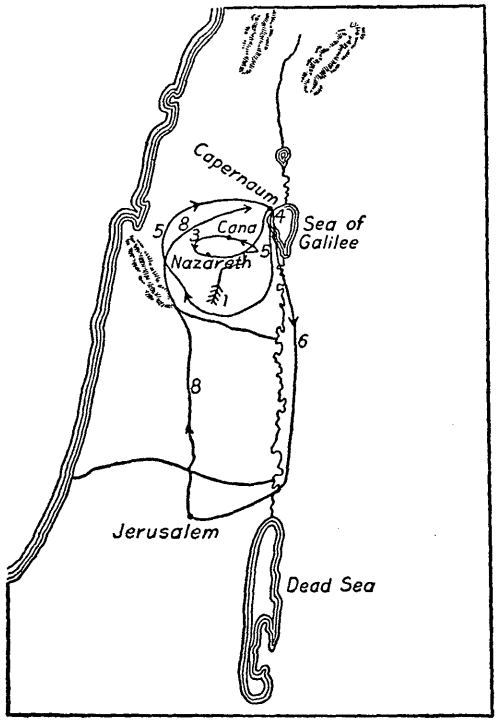
PART III

FIRST PERIOD OF GALILEAN MINISTRY

From the return to Galilee to the choosing of the Twelve

FIRST PERIOD OF THE GALILEAN MINISTRY

From the Return to Galilee to the Choosing of the Twelve



1. Teaching in Galilee.
2. Cana—Heals Nobleman's Son.
3. Rejected at Nazareth.
4. Miracles at Capernaum.
5. Town of Galilee.
6. Trip to Jerusalem.
7. Bethesda—Lame man healed.
8. Return to Galilee—probably to Capernaum.

CHAPTER V

THE NATURE OF JESUS' WORK IN GALILEE

A. THE SCRIPTURE RECORD:
1. Jesus begins His ministry in Galilee—Matt. 4:12 and 17.
2. The second miracle at Cana—John 4:46-54.
3. Rejected in His own town—Luke 4:16-31a.
4. Jesus calls four disciples—Matt. 4:18-22.
5. A busy day at Capernaum—Mark 1:21-34.
6. Rise to popularity—Mark 1:35-45.

B. THE LESSON STORY

1. Like other great leaders, Jesus was driven to new positions by the failure of men to grasp His program. John had been cast into prison. Leaders from Jerusalem were stirring up keen opposition. If He were to continue as a teacher it would be necessary to find more congenial environment. That environment was found in Galilee.

Galilee was the northern section of Canaan west of the Jordan. It belonged to the Tetrarchy of Herod Antipas and contained probably 1600 square miles. The people were open-hearted and industrious. It was a land little esteemed by the proud leaders from Jerusalem, but its numerous villages and vigorous, free people provided an almost ideal field for Jesus' teaching.

The busiest section lay around the sea of Galilee. This fresh-water lake, thirteen miles long and about eight miles wide, lies some 682 feet below the level of the Mediterranean. Its shape reminds us of a great harp. In the days of the Master its vegetation rivaled anything the earth knew. The waters teemed with fish, and the fishing trade gave em-

ployment to large numbers. Because of its location among the hills and its great depression, storms gather quickly and rage with unusual violence. Truly it was one of nature's beauty spots. In this vicinity Jesus began His Galilean ministry.

2. In the course of His journey Jesus paid a second visit to Cana. Here He was met by a certain nobleman from Capernaum whose son was seriously ill. The anxious father implored Jesus to come to His home and heal the boy. By a few skilful questions Jesus got a true measure of the man's humility and faith. So he told the man to return home, for his son would get well.

The nobleman hastened to obey. On the homeward journey he was met by servants, who informed him of his son's state. Then he asked at what time he had shown signs of improvement. From their answers the man was satisfied that his son's return to health began when Jesus had talked with him, and he had proven his faith by obedience. As a result the nobleman and his family believed on Jesus. It is needless to say the incident called new attention to the Wonderful Teacher.

3. That the home instincts were strong in the life of Jesus was proved by His return to Nazareth. Equally appealing was the house of worship on the Sabbath day.

Without doubt, Jesus was familiar with the synagogue at Nazareth. He probably knew every person in it. But it was not the same. Formerly He had entered it as one of the boys of the town. Now He entered it as a popular teacher and far-famed miracle worker.

It is not hard to imagine the curiosity, petty bickerings, small envyings and resentment that would crowd into the building on this particular Sabbath. The very nature of the service opened a way for Jesus to speak. The crowd curi-

ously awaited results—sullen, if not hostile—ready to resent any claims He might make for Himself or His mission. Jesus was too near home for just appraisement and appreciation.

At the proper time the Book was handed to Jesus. He opened it at Isaiah, and read the first two verses of Chapter 61. His comments aroused admiration and wonder. But when He began to show Israel's failure to profit by her privileges, anger began to develop. Yet He fearlessly pressed the point, showing how God had used and blessed some who were far outside the pale of promise.

Such pointed and just condemnation was more than they could endure from one of their own number. Will He sit in judgment? They will see about that. Rising as one man they laid hands upon Him, and led Him to a neighboring crag. They will cast him over the cliff and then see what will come of His accusation.

But the time of Jesus was not yet come. Mysteriously He passed through the throng, and made His way toward Capernaum. Nazareth had been offered opportunity for repentance. She had refused. She had disowned Messiah. He left the city and henceforth made His abode elsewhere.

4. The next few days were spent around the lake. To many of the people He was well known by this time. For many months He had known Peter and Andrew, James and John. In a companionable sort of way they were His disciples. Now they were to be called to a more definite association, and enter upon full-time discipleship.

It is noteworthy that Jesus called busy people to become disciples. It is equally noteworthy that these busy men responded without question. All their lives they had been fishermen. Now they were asked to leave all and follow Him. He promised neither honor nor wealth. His only

promise was that they should become fishers of men. That was enough. Leaving their nets and their boats with Zebedee, the father of James and John, these four sturdy fishermen answered the call that was to make them forever immortal.

5. Jesus' life at Capernaum was a busy one from the very first. Naturally, His fame spread rapidly, and every day brought new suppliants for His aid. The very nature of His teaching attracted attention. Instead of guarded platitudes such as the scribes used, He treated matters pointedly and fearlessly. His whole attitude was that of one speaking with authority.

As usual, Jesus was present in the synagogue on the Sabbath day. Whether or not some unfortunates went there in the hope of relief we have no means of knowing. The record, however, informs us that one possessed with an unclean spirit was there, and that He recognized and appealed to Jesus.

As always, the great healer responded to the cry of need. Rebuking the unclean spirit, He commanded him to hold his peace and come out of the man. This the evil spirit did, but not before he had to. Such spirits never leave the unfortunate until they have inflicted the full measure of their curse upon the victim. The healing, in this instance, called forth much wonder, and the fame of Jesus spread in every direction.

Toward evening Simon and Andrew took Jesus, James and John to their own home. At the time Simon's mother-in-law was ill with a fever. Jesus was soon informed of her condition. Going to her couch He took her by the hand and raised her up. The result was an immediate cure, and she ministered to the needs of her sons and their friends.

As the shadows of evening settled down upon the village

by the sea, the people brought to Jesus all sorts of diseased and possessed, that He might lay His hands upon them and heal them. And they came not in vain. According to their faith he healed them all. Devils were cast out and the city stood by perplexed and wondering. It was not surprising that people in great numbers believed on Him.

6. Jesus never permitted Himself to get far away from His source of power. Great popularity has unfitted many a leader for doing his best work. The Son of Man was different. He knew the dangers. He knew also the means of safety. So, rising early in the morning, he went into a place of solitude where He could commune with God, His Father, and receive strength for the day's need.

This habit was well known to Simon Peter. As the crowds began to gather the next morning Peter sought Jesus and told Him of their coming. An ordinary man would have rejoiced in his popularity and would have courted it to his personal advantage. It was different with Jesus. This crowd He had healed yesterday. Today He must meet the need of a new group. So, with Peter and his friends, He hurried to other towns.

As He went forward teaching and healing there came a leper who kneeled to him and said, "If thou wilt, thou canst make me clean." The response was not long delayed. Touching the unclean man He said, "I will, be thou clean." The cure was immediate and complete. The man was conscious of his new life at once, and showed it in every move.

As the healed one tarried, rejoicing in his new boon of health, Jesus sent him to the priest. According to Jewish law everyone healed of leprosy must be pronounced cured by a priest, before he might have the privilege of mingling with other people. Jesus made it a practice to comply with the law, and helped others to do likewise.

He also advised the man to keep the story of the healing to himself, and to make suitable offering as the laws of Moses enjoined. But the man couldn't keep silent after such a blessing. Everywhere he went the story was joyously told. The result was a greatly increased popularity of Jesus. People thronged Him in every quarter. It even came to pass that they followed Him even to desert places to listen to His words, and receive healing for their sick bodies and souls.

C. For Further Study

1. For more complete facts, study the following:
 Edersheim—"Life and Times of Jesus the Messiah." Book III, Chaps. IX, X, XI, XIII, XV.
 Geikie—"Life and Words of Christ." Chaps. XXXII, XXXIII.
 Smith—"The Days of His Flesh." Chaps. IX, X, XI.
 Stalker—"Life of Christ." Secs. 70, 71, 72, 73, 76, 84-86.
 Gates—"Life of Jesus." Secs. 14-15.
 Phelps—"Story of Jesus Christ." Pages 119-146.
 Burgess—"Life of Christ." Chaps. XI-XII.

2. To get the setting:
 Thompson—"Land and Book." Vol. I, pages 541-548.
 Stalker—"Life of Christ." Secs. 67-68.
 Hastings—"Dictionary of Christ and the Gospels." Capernaum, Galilee, Sea of Galilee.

3. The study in pictures:
 Perry—Nos. 338, 797m, 1101.
 Wilde—Nos. 543 71, 47.

4. Suggestions and questions:
 Make a study of Galilee, its location, people, resources.
 Acquaint yourself with the location, size and characteristics of the Sea of Galilee.
 Make a character sketch of Herod Antipas.
 What were the underlying causes that led to Jesus' rejection at Nazareth? How do you account for His escape from the crowd?

When and why did Jesus work miracles?
What is demoniacal possession? Do people have it today?
What is leprousy? What is the Mosaic law regarding it?

5. Memory work:
 Isaiah 61::1-2; Mark 1:40-42.

6. Constructive work:
 Read your story of Jesus and see whether you are getting a living, connected story.
 Write chapter five of your story.
 Be sure to clip and paste the Bible account.

CHAPTER VI

HOSTILITY OF JEWISH LEADERS

A. THE SCRIPTURE RECORD:

1. The paralytic healed at Capernaum—Mark 2:1-12.
2. The call of Matthew (Levi)—Matt. 9:9-13.
3. Jesus' view of fasting—Mark 2:18-22.
4. The infirm man at Bethesda—John 5:1-47.
5. Necessity and the Sabbath—Mark 2:23-28.
6. The man with the withered hand—Mark 3:1-6.

B. THE LESSON STORY

No one with a message of comfort and healing can long evade the crowds. No sooner was it known in Capernaum that Jesus had returned from a tour of Galilee than the people gathered about Him. They filled the house, the courtyard, and even crowded about the entrance, making it impossible for late comers to approach even the door. And Jesus preached the Word unto them.

Now there was in the crowd a man sick with the palsy. Four friends had brought the paralytic in his bed. But try as they would, no approach to Jesus could be found. Everywhere the crowds thronged Him.

This, however, did not discourage them. Using the outer entrance to the roof these dauntless helpers carried their burden to the housetop. They set to work with vigor, and soon the astonished people below saw the roof disappear from over their heads. Then slowly, but steadily, the mat was lowered upon which the sick man lay. It rested directly in front of Jesus.

It is needless to debate whose faith was responsible for this remarkable effort. That it was sincere there can be no doubt. With one look Jesus understood it all. He turned to the sick man and said, "Son, thy sins be forgiven thee."

In the same crowd were the jealous critics of Israel and they at once began to question Jesus' right to forgive sins. They charged Him with blasphemy. He answered by exposing their reasoning and asked whether one statement of healing were more fitting than another. Then He commanded the man to take up his bed and walk. The response was immediate. The sick man took up his bed, healed, and went joyously to his home. The people glorified God.

2. Jesus could not remain long at Capernaum. Going into Galilee he found Matthew (Levi) collecting customs. Something about the man attracted Jesus, and He called him to discipleship.

Levi responded gladly, and made a feast for Jesus and His friends. This annoyed the Jewish critics, who complained that the new Rabbi was more ready to consort with sinners than with the leaders of Israel. Jesus replied that sinners need Him more than the righteous—that he is come to call sinners to repentance.

3. It would be most natural that the conduct of Jesus and His disciples should call forth some questions from the disciples of John. These sturdy followers of the great ascetic did not look with favor upon Jesus' social habits. They had been taught to fast frequently. Jesus and His disciples seemed to be encouraging feasting rather than fasting.

So these honest disciples of the Baptist approached Jesus and asked why it was that He and His disciples did not fast. In reply Jesus neither condemned nor advocated fasting. He is setting up a new order of things, and the time is not

here to fast. In the days to come, when He shall be taken away, then will fasting be practiced.

4. As the time for the feast at Jerusalem drew near, Jesus and His disciples made their way to the city.

On the Sabbath day Jesus was walking through the streets and came to the Pool of Bethesda, near the Sheep Market. This pool was the center of interest for sick folks. Because of its connection with an upper pool the water would syphon from the pool above at frequent intervals, causing a disturbance of its own waters.

This commotion of the waters had attracted much attention, and tradition had attributed it to the influence of an angel. The story asserted that the first one to enter the water after the angel visit would be healed of any disease he might have. So the porch of the pool was continually crowded with infirm people longing to be healed.

Among those present was a man who had not walked in thirty-eight years. Jesus recognized him as a man of faith. Said He, "Rise, take up thy bed, and walk." The man believed, and was healed immediately. With glad heart he took up his bed and gladly started homeward with his burden. For the time he forgot it was the Sabbath day.

He had not gone far, however, before the Jews accused him of breaking the law. His reply was: "He that made me whole, the same said unto me, 'take up thy bed and walk'." Feverishly they question the poor man to ascertain who had done such a thing. But he had been so happy in finding himself healed that he did not know who his benefactor was.

Later the Jews learned that it was Jesus who had healed the man on the Sabbath day. Jesus replied by asserting His relation to God. This so incensed the Jews that they tried to kill Him. The sermon preached to them is worthy of careful study. In it Jesus asserts His mission, and with cut-

ting severity charges these quibbling Jews with being false to the teaching of Moses, and out of harmony with God. They are advised to search the Scriptures for deeper knowledge of the truth.

5. After the feast Jesus and His party left Jerusalem for the more congenial and less critical land of Galilee. As they passed along the paths leading through the grain fields, the disciples plucked the heads of wheat and rubbed out the grains in their hands.

The Pharisees, who happened to witness the process, at once complained that the disciples were breaking the law. They were charged with reaping, threshing, and winnowing the grain on the Sabbath. Only critical carpers would have thought of such a thing. Jesus defended His followers by calling attention to what David had done years before. He then told them that "the Sabbath was made for man, and not man for the Sabbath." He further informed them that He himself was Lord of the Sabbath.

6. When malice begins to work there is no extreme to which it will not go. The fame of Jesus, and His able retorts to their quibblings, rankled deeply in the hearts of official Judaism. Consequently, no opportunity for annoying Jesus was allowed to pass unimproved.

Loyal to His custom, Jesus attended the synagogue on the Sabbath, even though He was aware of the hostile intent of the Pharisees. In this instance there was a man present with a withered hand. We might even surmise that the man had been encouraged by the leaders to be present, in order to entrap the Lord.

The leaders, of course, were present, and they watched Jesus to see whether He would heal on the Sabbath day. From former contacts they should have known what He would do. Knowing what was in their minds, He asked, "Is

it lawful to do good on the Sabbath day, or to do evil? To save life or to destroy it?" The question was so just that it brought its own accusation. The leaders, cowed by their own consciences, remained silent, but vindictive.

Seeing that He could not reach their hard hearts with sympathy or reason Jesus commanded the unfortunate man to stretch forth his hand. He did so, and was immediately healed. The Pharisees were extremely bitter. Leaving the room they went to the Herodians, to see whether they could not combine to ensure His destruction.

That the Pharisees were willing to co-operate with their old enemies shows how malignant was the hate that moved them. While organized opposition had not largely developed, this incident shows the tendency of the leaders. Eventually this opposition was destined to place the Christ upon the cross.

C. For Further Study

1. Read and study the following:
 Edersheim—"Life and Times of Jesus the Messiah. Book III, Chaps. XII, XVI and XVII.
 Geikie—"Life and Words of Christ." Chap. XXXIV.
 Smith—"Days of His Flesh." Pages 120-144.
 Gates—"Life of Jesus." Sec. 16.
 Phelps—"Story of Jesus Christ." Pages 154-163.

2. To get the setting:
 Hastings—"Dictionary of Christ and the Gospels." House, Matthew, Bethesda.
 Thompson—"Land and Book." Vol. II pages 6-8 56-57.

3. The study in pictures:
 Perry—Nos. 3272, 4134.
 Wilde—Nos. 686, 60, 63, 546, 698.

4. Suggestions and questions:
 What is the nature of palsy? How is it typical of sin?

Picture the scene at the calling of Matthew. Is there anything in the incident to indicate the courage and independence of Jesus?

Make a study of Jewish ideas and rules of fasting.

Locate Bethesda. How do you explain the moving of the waters?

Study Jewish Sabbath laws. What charges were made against the disciples?

What is the relation between Sunday and Sabbath?

Who were the Herodians?

What was Jesus' attitude toward the moral law?

What were the characteristics of Jesus' first Galilean ministry?

5. Memory work:

John 5:2-9, John 5:24-29.

Review the memory work of former chapters.

6. Constructive work:

Enumerate the main incidents of Jesus' first Galilean ministry.

Draw a map of this period and trace the journeys of Jesus upon it. Enter it after chapter six in your note-book.

Write chapter six of your story. Keep your Scripture record. posted in your note-book.

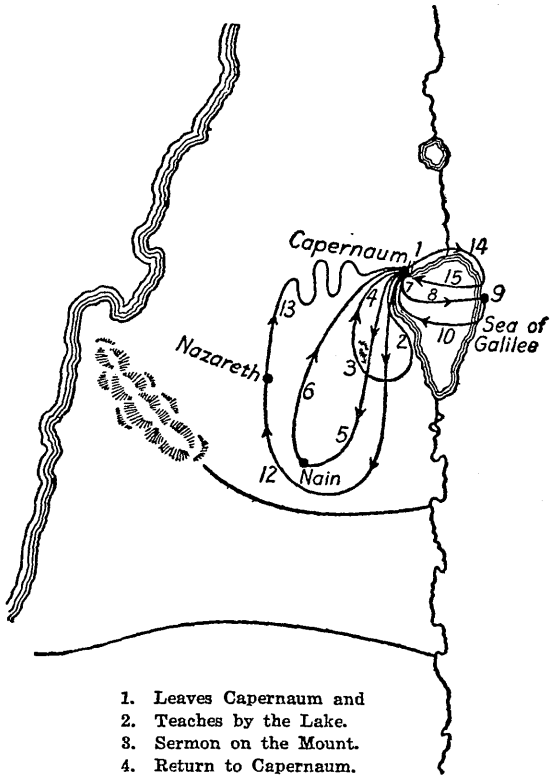
PART IV

SECOND PERIOD OF THE GALILEAN MINISTRY

From the choosing of the Twelve to the withdrawal into Northern Galilee

SECOND PERIOD OF THE GALILEAN MINISTRY

From the Choosing of the Twelve to the Withdrawal to Northern Galilee



1. Leaves Capernaum and
2. Teaches by the Lake.
3. Sermon on the Mount.
4. Return to Capernaum.
5. At Nain—widow's son.
6. Return to Capernaum.
7. Parables by the sea.
8. Stilling the tempest.
9. Man at Geressa (Gadara?).
10. Return across the lake (Jairus' daughter, etc.).
11. At Capernaum.
12. Second rejection at Nazareth.
13. Teaching in Galilee.
14. Feeds 5,000.
15. Returns to western shore, walking on the water.

CHAPTER VII

ORGANIZATION AND PRINCIPLES OF THE KINGDOM

A. THE SCRIPTURE RECORD:

1. The widespread fame of Jesus—Mark 3:7-12.
2. Choosing the Twelve—Mark 3:12-19a.
3. The Sermon on the Mount—Matt. 5:1 to 8:1.

B. THE LESSON STORY

1. During these busy days the fame of Jesus spread rapidly. Crowds continually followed Him. Rest was possible only when He was able to slip off to the hills, or the secluded spots around the lake.

Soon these retreats became known, and the people watched for opportunity of being with Him. On this occasion He was near the lake. As the crowd grew He was in danger of being pushed into the water. So He asked the disciples to let Him speak from the boat that lay in the inlet. This made an ideal pulpit. He was a short distance from the shore, and the people crowded the banks in front and on either side.

The records tell us that great numbers of unfortunates came to Him and were healed. Among them were those possessed with evil spirits. Many of these recognized Him. Some of them proclaimed Him by saying, "Thou art the Son of God."

2. A little later Jesus withdrew to one of the mountains of Galilee, where He chose twelve disciples and ordained them to apostleship. Tradition points to the Horns of Hattin, twin peaks about eight miles south of Capernaum, and four miles west of the lake.

These men were selected with calm deliberation. Henceforth they sustained a new relation to Jesus. They were His constant companions. To them He unfolded the plan of the Kingdom of God. They were known by different names. Among them were the following: Simon (Peter), Andrew, James, John, Philip, Bartholomew (Nathanael), Thomas, Matthew (Levi), James (son of Alphæus), Thaddæus (Jude), Simon (the Canaanite), and Judas (Iscariot).

(For further information on the twelve see Appendix A.)

3. After choosing the apostles Jesus preached what has becomes known as the Sermon on the Mount. This is His longest discourse, and in it He portrays the Ideal Character of the Kingdom. Its careful study reveals the type of citizenship needed to carry out His plan.

In no other literature of equal compass are so many great truths enclosed. Jesus excelled as a teacher. His knowledge of truth and how to apply it makes Him the Master of the Ages. His preaching was equally effective. No speaker of any age has been able to present truth more vividly, or secure more sympathetic reaction. And yet Jesus was not a policy speaker. Without fear of man He presented His message in a way that made the deepest impression even though the effect would be turned against Him.

While the discourse has been variously analyzed the following is suggestive. It falls into nine main divisions:

1. *Citizens of the kingdom described, in terms of Jesus' ideal.* Matt. 5:3-16.—Verses 3 to 9 are usually spoken of as the beatitudes. Sometimes verses 10 and 11 are also included. These blesseds embody the virtues that make men irresistible. They are so simple that a child can understand them. They are so comprehensive that they involve the great character forces of life.

In addition to the possession of virtues men of the king-

dom must exercise them. Men must live for others. The poorest soul of the community needs uplift. Only Christian virtue can help him. Therefore men of character must inspire and uplift, even as the salt preserves, seasons, and makes palatable material things. As the light sheds its warming, directing, protecting rays, so men who have caught the spirit of Jesus must by conduct enlighten and inspire others to better living. Such conduct wins disciples and makes them glorify the heavenly Father.

2. *The permanence of law and the high standard of righteousness in the kingdom.* Matt. 5:17-20.—Jesus here corrects some common errors. How gladly some would destroy the law. Its very existence condemns them by contrasting its provisions with their conduct.

But Jesus goes even deeper than this. He contrasts the real operation of the law with the traditional righteousness of the Scribes and Pharisees. To meet the ideal men are to be helpers. They must keep the law themselves—they must teach others how to keep it also. Mere academic righteousness will provide no entry into the kingdom of God.

3. *Principles of righteousness contrasted with prevailing customs.* Matt. 5:21-48. Wherever tradition plays a part, there men learn to create rules of conduct calculated to satisfy certain human desires without full acceptance of the principles involved. This section is especially rich in revealing and condemning prevailing customs.

Rapidly reviewing accepted rules of conduct Jesus called attention to the real meaning of the law. In the sight of God killing is not confined to the actual taking of life. He who is easily angered must look carefully to conduct. The calling of harsh names endangers a man's rating. When differences have arisen it is exceedingly important that these differences be adjusted. There is little gain in the law,

though it may be used as a last resort. It is infinitely better to talk matters over, for most quarrels are matters of viewpoint, and capable of peaceful settlement.

In the eyes of God adultery is not confined to actual intercourse. Wherever men and women look upon each other with unholy desire they are guilty of breaking the law. It's so easy to develop habits and faults by tolerance.

It is not convenient to be hampered with sources of bodily evil. If the eye leads to unworthy lust we had better be without the eye. If the hand causes us to sin, better be without the hand. We often permit suggestion to grow into desire, and it is but a step from desire to performance. Begin at the source and avoid evil.

In like manner Jesus deals with divorce. Custom had made divorce a matter of desire and convenience. It had become easy to procure. But Jesus states that divorce may be granted on one ground only, that of infidelity. He also called attention to the fact that those who deal loosely with this problem are guilty of adultery.

The matter of profane speech is given attention. An oath does not add to the fact. Some folks seem to feel that swearing carries conviction. The words of Jesus show us the folly and the danger of such reasoning.

One of the hard lessons to learn is that we are not justified in retaliations. It's human to resent harsh treatment. But returning the treatment in kind does not improve matters. It merely adds suffering to others without lessening our own. There may be a feeling of satisfaction in it, but there is really nothing of merit.

Most people naturally love friends and hate foes. Jesus' program suggests love for those opposed to us. This is the only way to win them. We will be more fair, tolerant and conciliatory if we try to love them. Jesus urges salutations

to people beyond the circle of our acquaintance, and urges men to strive toward the attainment of the perfect life.

4. *True righteousness contrasted with the show and profession of men.* Matt. 6: 1-18.—How easy it is to make what we do cater to the applause of men. Men give ostentatiously. Men pray to be heard of men. Jesus gave them a form of prayer void of unnecessary words, but covering the whole appeal of life. Fasting for show is equally unworthy. All such catering to the praise of men has its own reward.

5. *The kind of service required.* Matt. 6: 19-34.—Men of the kingdom are enjoined to lay up treasures in heaven. It is common to put all our energy into material accumulations. The danger is in letting the heart center in perishable riches. Men are urged to lay up treasures of spiritual character. This is imperishable and continues to increase in blessing throughout everlasting life.

6. *Judgment of others forbidden.* Matt. 7: 1-6.—Few men are able to avoid criticism of their fellows. Some even resort to unfair judgment. Jesus shows that we are all so faulty that we are not capable of passing unbiased judgment. In fact it usually happens that those least fit to judge are loudest in their condemnation, even when they themselves are more guilty than those whom they condemn.

7. *God's great goodness assured.* Matt. 7: 7-11.—The natural order of securing entre anywhere is to ask, seek, knock. This is also the way of close contact with God. By calling attention to the attitude of a human father to his child, Jesus assures His hearers that God is infinitely more willing to give good things to them that ask Him.

8. *Ideal human relationships.* Matt. 7: 12. This verse is known as the golden rule. Some other religions suggest this in the negative. Our Lord puts upon His followers the burden of acting in the positive, and of doing

for others what we would like to have them do for us.

9. *Practical righteousness enjoined.* Matt. 7: 13-27. This section is a fitting close for this wonderful sermon. Men are advised to beware of false leaders. These can easily be recognized by their fruits. It also follows that mere profession of piety is not sufficient. Many will affect a love and loyalty utterly foreign to their lives.

The final application lays the burden upon human intelligence and decision. The story shows two men building according to their purposes. The result in each case rewards the man who has lived up to his opportunities. We are the makers of our destinies.

The sermon had a profound effect upon the crowd. The people were greatly astonished. He taught with a new emphasis that brought conviction. Furthermore, the crowd followed Him, anxious to learn more of the great Teacher.

C. For Further Study

1. Study the following for details:
 - Edersheim—"Life and Times of Jesus the Messiah." Book III, Chap. XVIII.
 - Geikie—"Life and Words of Christ." Chaps. XXXV-XXXVII.
 - Smith—"Days of His Flesh." Chaps. XVII, XVIII.
 - Stalker—"Life of Christ." Secs. 105-109.
 - Gates—"Life of Jesus." Sec. 18.
 - Phelps—"The Story of Jesus Christ." Pages 164-175.
 - Burgess—"Life of Christ." Chap. XIV.
 - Hastings—"Dictionary of Christ and the Gospels." Beatitudes, Sermon on the Mount.

2. To get the setting:
 - Hastings—"Dictionary of Christ and the Gospels." Vol. II, page 611.

3. The study in pictures:
 - Perry—No. 797i.
 - Wilde—Nos. 65, 693.

4. Suggestions and questions:
 Review the outline made up to this point.
 Describe the posture, manners, methods, etc., of a Jewish Rabbi while teaching.
 Make a list of the apostles and acquaint yourself with the character of each.
 Study the Sermon on the Mount and note its application to modern life.
 Why did Jesus preach this sermon? Was it designed for the disciples or the crowd?

5. Memory work:
 The Beatitudes—Matt. 5:3 to 9; Matt. 5:13-16; Matt. 6:24-33; Matt. 7:24-27.

6. Constructive work:
 Write chapter seven of your story of Jesus. Be sure to bring out the practical message contained in the Sermon on the Mount.

CHAPTER VIII

A SECOND TOUR OF GALILEE

A. THE SCRIPTURE RECORD:

1. Rewarding Gentile faith—Matt. 8:5-13.
2. Raising the widow's son—Luke 7:11-17.
3. John's message and Jesus tribute—Luke 7:18-35.
4. Jesus anointed in the house of Simon—Luke 7:36-50.
5. Jesus' companions on His second preaching tour—Luke 8:1-3.
6. Conflict with the scribes—Mark 3:20-30.
7. They seek a sign—Matt. 12:38-45.
8. The true kindred of Jesus—Mark 3:31-35.

B. THE LESSON STORY

1. Jesus' ministry of healing was not confined to the chosen of Israel. Faith was the great key that opened the way to blessing, no matter by whom used. The Gospels show that the Gentiles were frequent recipients of the greatest boons.

When Jesus returned to Capernaum He was met by an army captain who sought healing for his servant. The servant was ill with the palsy, and was suffering intensely. Though a Centurion and a Gentile, the suppliant revealed wonderful faith. Professing not to be worthy that Jesus should come under his roof, he asked the Lord to "speak the word only" that his servant might be healed.

Jesus took occasion to commend the man before the Jewish leaders. Said He, "I have not found so great faith, no, not in Israel." He told the Jews that many who counted upon sonship to Abraham would suffer punishment for lack of faith. Then, turning to the Centurion, he said, "Go thy

way; and as thou hast believed, so be it done unto thee." The Centurion returned to his home to find his servant healed.

2. From Capernaum Jesus made a tour of the small towns lying west of the sea of Galilee. Coming to Nain, a small village some five miles south of Nazareth, He met a funeral procession en route to the burial ground.

Eastern funerals are frequently loud exhibitions of wailing. Hired mourners add to the commotion, often making the scene ridiculous. In this case, however, there seems to have been genuine grief. The young man was the only son and support of a widowed mother.

Recognizing the great sorrow of the bereaved woman He told her to "weep not." As He approached the bier the bearers stood still. It may be they anticipated His intention. He touched the bier and commanded the young man to arise. This he did immediately, and the dead man began to speak.

The effect upon the community was marvelous. Great fear came upon all who witnessed the great restoration. Many of them glorified God, and began to tell how a great prophet had visited Israel. The fame of Jesus spread until His name was an household word in all the surrounding territory.

3. While Jesus was rising in popular favor John the Baptist was languishing in prison, east of the Dead Sea. Naturally John's disciples carried to him the tales of wonder that came to their ears. He pondered the words deeply and was greatly perplexed. If Jesus were really the Messiah why did He permit His forerunner to waste in prison?

Having called two of his most trusted followers, John sent them to Jesus to ask plainly whether He were Messiah, or should they look for another. They found Jesus in the midst of healing. All manner of ills were brought to Him. By a

word, a touch, a look, He healed them all. Even the unclean spirits were cast out. What wonder it must have aroused in their hearts as they listened to His words and witnessed His mighty works.

After doing these mighty works, Jesus turned to John's disciples. "Go and report," said He, "the things ye see and hear." Any doubt that might have lingered in their minds was banished by this direct order. He called attention to the cures that had been made under their very eyes, and then sent them away. In the most practical way Jesus gave them the secret of the Kingdom, and revealed His method of meeting human need. These faithful men, thrilled with a new vision, hastened to their old master to tell him that Jesus was Christ.

Their departure offered Jesus an opportunity for a testimony to John. By a series of questions and answers John was paid the highest tribute ever given to mortal. He was rated as more than a prophet. Jesus asserted that there had never arisen a greater prophet than John the Baptist. He was openly acknowledged as the forerunner of the Messiah.

Naturally, the friends of John were delighted. The Jewish leaders, on the other hand, were filled with resentment, for they had not received John, and they were now ready to reject Jesus.

This attitude of His hearers led to Jesus' complaint against the nature of this present generation. John came as an ascetic and called them to repentance. Him they called a devil, because He called them to self denial. Jesus came as one of their own number, a man of social bearing. Him they rejected as a wine bibber, and a gluttonous man. The nation seemed not to know what it wanted, but the Christ was present to minister and meet the needs.

4. Shortly after this, Simon, the Pharisee, invited Jesus

to dine in his house. From the reception given Him we are in grave doubt as to the motive for Simon's hospitality. He seems not to have given Jesus the usual effusive Eastern welcome. While nothing is said, at first, the facts were brought to Simon's notice a little later on.

Eastern homes seldom if ever enjoy the privacy of our western customs. When feasts are held in the East it is customary for the poor and strangers to crowd into the house and stand around the walls. In this way many people get into festive companies who have no active part in the feast. At its close they are often given what is left by the guests.

Simon's feast was in no way an exception. Among those who crowded in was a woman whose past was not above reproach. This woman approached Jesus as He reclined at meat, and broke an alabaster box of ointment over His feet. While the costly aroma filled the room her tears rained thick and fast upon the Master's feet. Then, seeing those blessed feet tear-stained, she stooped down and kissed the tears away. She also loosed the rich mass of hair and with her tresses wiped away both kisses and tears.

Simon was deeply moved. In his heart he questioned Jesus' virtue. In reply Jesus told Simon the parable of the two debtors, and drew forth Simon's assent to the lesson of it. Then, with gentle but telling skill, the Master revealed to His host the shallowness of his own life, and contrasted it with the deep, heart-prompted conduct of the penitent woman. Turning to the woman, Jesus spoke the word of comfort her soul so longed to hear.

5. It is only natural to expect opposition after such open speech by the Master. As usual, Jesus left the place as soon as men refused to profit by His message. He was followed by a small group of disciples, probably the twelve, and certain women. It is quite possible that Mary, called Magda-

lene, out of whom He had cast evil spirits, was among them. Some of these women seem to have come from the upper classes, and we have reason to believe they helped finance Jesus' mission.

6. As Jesus' preaching continued, ever-increasing crowds gathered to catch His message. This irritated the Jewish leaders and they sought, by various schemes, to entrap Him. But the Master knew their designs and skillfully evaded their traps.

On the other hand, great crowds continued to make their demands upon Jesus. He seems to have forgotten all about Himself, in a mighty effort to serve the people. Jesus' friends become alarmed, and tried to spirit Him away, but they were helpless. The people needed the Great Physician, and He was willing to heal them.

Among the crowds were some specially commissioned leaders from Jerusalem. They were come to stop the teaching of the New Rabbi, who spoke with authority not found in the schools. But they were helpless in His presence. Their helplessness only increased their enmity.

Finding no means by which open charges could be brought they resorted to other tactics. They could not use ridicule, for the healing done before their very eyes was both practical and humane. He was doing what they would have done if they only could.

Accordingly they used the only weapon left. They tried to discredit Jesus by asserting that He was in league with Beelzebub. Jesus' reply is worthy of study. By a few brief questions He showed the utter fallacy of their reasoning, and spoke His wonderful message on forgiveness.

It was in this connection that the discussion of the sin against the Holy Ghost was brought forward. In the narrow compass of this study this great problem can receive

only passing mention. Suffice it to say that he who has once consciously enjoyed the mercy, forgiveness and presence of God in his heart, and then deliberately denies the same, need expect little part in the Kingdom of God. By the very nature of the case such an individual will have no desire for contact or fellowship with the Christ.

7. The next effort was to ask for a sign. In this way they hoped to entrap him. But here, again, they failed. The occasion offered Jesus an opportunity to turn their attacks upon themselves. These men claimed to be obedient to prophetic instruction. Jesus referred to the repentance of the Ninevites at the preaching of Jonah, and claimed these hearers did not repent, even though they had been taught by one greater than Jonah. The queen of the South would be their judge, for she listened to the wisdom of Solomon. These hearers refused to listen to one greater than Solomon.

These men were a stubborn and wilful class. Knowing their malice, the Master described the activity of evil spirits. These find no rest apart from humanity. When cast out of a man they seek every means of returning. And when they do return they are more evil than ever. The lesson was applied to Jesus' hearers and He was granted a temporary respite from their machinations.

8. That Jesus had very definite conceptions of His mission is evident. Mary, the mother of Jesus, and members of His immediate family, came to visit with Him. But the crowds, with their needs, were there also. Jesus' kindred seem to have felt that He must come to them at once, for they sent word announcing their presence.

When Jesus did not respond immediately, but continued His teaching and healing, certain ones called the fact to His attention. In reply Jesus made a gesture toward the crowd.

and remarked as He did so, "Behold my mother and my brethren." He thus clearly indicated that those who do the will of God become His dearest relatives. What a boon this offers to a world weighted with sin.

C. For Further Study

1. Read and compare:
 - Edersheim—"Life and Times of Jesus the Messiah." Book III, Chapters XIX, XX, XXI, XXII.
 - Geikie—"Life of Christ." Chapters XXXIV, XXXIX, XL.
 - Smith—"Days of His Flesh." Chapter XX.
 - Gates—"Life of Christ." Section 20, 21.
 - Burgess—"Life of Christ." XV and Chapter XVI, Sections 55 and 56.
 - Phelps—"Story of Jesus Christ." Pages 175-204.
 - Hastings—"Dictionary of Christ and the Gospels." Anointing.

2. To get the setting:
 - Smith—"Student's Historical Geography of the Holy Lands." Pages 10, 53.
 - Thompson—"Land and Book." Page 158.
 - Hastings—"Dictionary of Christ and the Gospels." Nain.

3. The study in pictures:
 - Perry—Nos. 797n, 797r.
 - Wilde—Nos. 72, 73.

4. Suggestions and questions:
 - Acquaint yourself with the office and rank of a Centurion.
 - What new evidence of Jesus' power is revealed in the healing of the Centurion's servant?
 - What special merit did the Jews claim because of being sons of Abraham?
 - Make a study of Eastern funeral customs.
 - Study the effect of raising the young man. (1) Upon the crowds. (2) Upon the youth himself.
 - What is your estimate of Jesus' answer to the question of John the Baptist?

How do you explain John's doubts concerning Jesus?
Describe Eastern social customs relating to feasts.
To what extent is Jesus' reply to Simon a rebuke?
What is the sin against the Holy Ghost?
Explain Jesus' attitude toward His relations.

5. Memory work:
 Memorize Jesus' reply to the disciples of John Baptist—Luke 7:21-23.
 Jesus' testimony to John Baptist—Luke 7:24-28.

6. Constructive work:
 Write chapter eight of your story of Jesus.

CHAPTER IX

SHOWING THE NATURE OF THE KINGDOM BY PARABLES

A. The Scripture Record:
 1. Jesus' method of teaching—Mark 4:1-2.
 (1) The sower—Mark 4:3-20.
 (2) Making use of what we have—Mark 4:21-25.
 (3) The kingdom like the growing seed—Mark 4:26-29.
 (4) The mustard seed—Mark 4:30-32.
 (5) The tares—Matt. 13:24-30.
 (6) The leaven—Matt. 13:33.
 (7) The hidden treasure—Matt. 13:44.
 (8) The pearl of great price—Matt. 13:45-46.
 (9) The drag net—Matt. 13:47-50.
 2. Wide extent of Jesus' teaching:

B. The Lesson Story

Owing to the opposition aroused in town, Jesus and His disciples withdrew to the open country. It is natural that their journey should lead to the old haunts of His fisherman disciples. So we find the new Rabbi by the sea shore, in one of the many coves on the western side of the Sea of Galilee.

Above them rise the hills on the sides that stretch away toward central Galilee. Here, in the balmy spring days, could be seen the husbandmen busy with their tasks. Here, too, could be seen the footpaths crossing the fields in the direction of the towns and villages beyond. Above them the birds kept up their constant flight, now over the lake, now over the sloping hillsides—always in search of food.

1. Here was the ideal location for Jesus' great message in parables. The crowd had found Him, and kept edging its

way nearer and nearer to where the Great Teacher stood. In order to be better heard, Jesus entered into one of the fishing boats, and the disciples pushed it out a little from the shore. He was thus in a natural amphitheatre with His audience within easy hearing distance. He spoke with simple directness, and as was His custom, used the natural things about Him for illustration.

(1) Among the parables of the day was that of the sower. This would be a most natural way of impressing upon His hearers the nature of the Kingdom of God. Without doubt the Master could see the sower in the fields above Him. By half turning where they stood the listeners also could see the man busy at his task.

Every phase of the parable had its suggestion before their eyes. There was the good ground over which the sower was treading as he broadcasted the seed. There he was, a little too close to the path through the field. Note how the birds swoop down and greedily devour the seeds that fall on the trodden ground.

Yonder is that rocky ledge. The soil upon it is very thin. Here the heat will soon cause the seed to grow, but that same heat will kill the seed because the soil is lacking in moisture. That clump of green a little beyond is thorny growth. Seeds falling there will soon be choked out, for the thorns grow much faster than the seeds can grow. It is all so real that not a single reference was lost on the crowd that watched the worker on the hills as it listened to the words of Jesus.

The disciples, however, were aware of a deeper meaning and at the first opportunity asked for an explanation. This Jesus gave, showing that the Word of God meets with very different treatment at the hands of men. The parable clearly reveals the types of hearers and the measure of fruit they bring forth.

(2) The world does not always turn what it has to account. This is clearly illustrated by the candle under a bushel. The passage aims to impress men with the need of using what they have to best advantage. Of what use is a candle whose light is hidden? Does any man have superior information? Then let him inform all them who are about him.

Then, too, those who have intelligence enough to profit by new information should do so. But men are enjoined to be careful about the way they use what comes to their ears. It is so easy to bias a report. We are advised that we shall receive in kind the spirit we manifest to others. The parable teaches us to use well what we have.

(3) The parable of the sower was followed by a parable of similar import. In the second parable the seed is cast into the ground and it grows. The sower goes about his daily tasks, but the seed germinates and springs up. In process of time the tiny plant puts forth a blade, then the ear, and finally the harvest. The good man does not understand the mystery of the growth. It matures without his understanding. Then he gathers the harvest. It is always so with the great things of God. Man has his part, but God provides the development and the increase. Thus will come the kingdom of God.

(4) As a means of illustrating the small beginning of the kingdom, Jesus spoke the parable of the mustard seed. This tiny seed is very hardy and of rapid growth. Cast into favorable soil, it soon becomes more than an ordinary herb. In some parts of the east it grows to a height of from eight to ten feet. It takes on the characteristics of a small tree and the birds find shelter among its branches.

At first glance, few realize how fitting the parable is. Great developments often arise from very small beginnings. This is especially true of Christianity. From meager be-

ginnings it spreads until it becomes a great defense for those who could easily have crushed it beneath their feet, or have otherwise destroyed it. That this is true is shown by the facts of the growth of the kingdom. First, it was Jesus and the twelve. Then it grew to one hundred and twenty. By Pentecost it was three thousand. Now it is half a world.

(5) Our next parable deals with the attitude of men toward the kingdom. Good seed is sown, but evil-minded men sow tares among the wheat. After a short period of growth the evil tares are discovered.

The impulse of the servants of the good man is to pull up the tares. They suggest this to the owner of the field, but he advises caution. "Let them both grow together until the harvest," said he, "lest in pulling up the tares you uproot the wheat also. When grains are ripe we will gather both wheat and tares by themselves, and each will be put in its proper place. And thus it should be in the Kingdom.

(6) The parable of the leaven has to do with the permeating qualities of the kingdom. The woman took leaven and completely enveloped it in meal. But the leaven could not remain hidden. Gradually it began to work until it permeated every particle. The kingdom, in like manner, permeates the world, giving it new character as time moves on.

(7) The hidden treasure is a striking way of calling attention to the value of the kingdom. The man in the parable discovers the treasure and at once parts with all he has, that he may buy the field and obtain it. The Kingdom of God is worth more than all any man can offer in exchange.

(8) The pearl of great price is a little different setting for the same idea. In this case the man does not happen upon the pearl, while engaged in other pursuits. He is a seeker for pearls. And as soon as he finds a pearl of great

value he parts with all his other possessions in order to obtain the one pearl that is worth more than all else to him.

(9) In the parable of the drag net we have presented the fact that men must be drawn into the Kingdom. But as every net gathers worthless fish, along with the good, so every concerted effort to win men to the Kingdom will bring in many that have no place with the saints. In due time there will be a separating of the good from the bad. According to the verses following, all evil will come into judgment with fitting reward for the deeds of the flesh. The kingdom will ultimately triumph over every evil.

2. The effect of this teaching was to spread Jesus' fame in every direction. People believed in Him because of His great power to reveal them to themselves.

C. For Further Study

1. Edersheim—"Life and Times of Jesus the Messiah." Book III, Chapter 23.
 Smith—"The Days of His Flesh." Chapter XXI.
 Burgess—"The Life of Christ." Chapter XVI, pages 126 to 130.
 Hastings—"Dictionary of Christ and the Gospels." Articles on the Parables.
 Trench—Notes on the Parables. Chaps. I to VII and XV.

2. To get the setting:
 Edersheim—Chapter XXIII, pages 578, 579.
 Smith—"Student's Historical Geography of the Holy Land." Page 36.

3. The study in pictures:
 Perry—No. 804.
 Wilde—Bible pictures, Nos. 76, 77.

4. Suggestions and questions:
 Carefully picture the scene of Jesus' great day of teaching by parables.

What is a parable?
Compare the parable with the Story, Myth, Fable, Allegory, Legend.
Describe the fields and waysides of Palestine.
What does the Scripture mean by stony ground?
What lesson is contained in the candle and the bushel?
In your experience is human nature likely to sow tares in other men's fields?
What does this mean?
Describe the nature of leaven.
How is leaven a good illustration of the nature of the kingdom?
What is the point in the parable of the hidden treasure, the pearl of great price?
How does the drag-net typify Christian work?

5. Memory work:
Learn well the parable of the sower—Mark 4: 3-9.
The mustard seed—Mark 4: 30-32.

6. Constructive work:
Write your account of the parables of Jesus.
Be careful to teach the moral by suggestion rather than by moralizing.

CHAPTER X

MIRACLES AND EVANGELISM

A. THE SCRIPTURE RECORD:

1. Stilling the tempest—Mark 4:35-41.
2. The demoniac at Gerasa—Mark 5:1-20.
3. Jairus' daughter restored—Mark 5:21-43.
4. The blind and dumb healed—Matt. 9:27-34.
5. Second rejection at Nazareth—Matt. 13:54-58.
6. Preaching tour continued—Matt. 9:35.
7. The mission of the Twelve—Mark 6:7-13.

B. THE LESSON STORY

1. Only those familiar with teaching will appreciate the physical and mental demands made upon Jesus. Nor were these the only demands. More than any other man, He was able to enter fully into the moral and spiritual struggles of those about Him. Such sympathy wearies more than physical toil. How deeply He felt and how much of Himself He gave no human mind will ever fully fathom.

After His day of teaching by parables, Jesus felt the need of rest. Doubtless the disciples were also weary and longed for a chance to think and relax.

As the people, warned of approaching evening by the first long shadows across the hillside, began to leave in little groups and hasten homeward, Jesus suggested to the disciples that they cross the lake. In this way the Master and His friends could bid adieu to the loiterers on the shore, and soon they would be alone.

The suggestion was acted upon at once. The Master, weary with His strenuous day, threw himself upon the mat

on the seat at the stern of the boat. The disciples grasped the familiar oars and put into the stroke the pent-up feelings of the day.

They had not gone far, however, until the calm that had hung over the lake during the day was broken by a cool draft from the hills. It was welcome, but these experienced fishermen hastily scanned the hills for evidences of more to follow. Lying, as it does, several hundred feet below the Mediterranean, this wonderful lake was subject to sudden, severe storms.

The cool air from the hills to the north seeks passage down the Jordan Valley. When it circulates freely the sea is soon churned into a seething mass as the racing winds rush down the many gorges to displace the warm strata below.

In such a storm Jesus and His disciples were caught. The Master himself had fallen asleep, but these hardy fishermen became more and more alert as the storm increased about them. At last fear directed their activities. The Master was rudely wakened. He took in the situation at once. Turning to the waves, He said in confident majesty, "Peace, be still." And there was a great calm.

The effect upon the disciples was convincing and ineffaceable.

2. We can well imagine the mingled feelings of admiration and fear that would fill the minds of the disciples. We can even imagine their rowing to land without much discussion, but with frequent appealing looks at each other, and with wonder at the Great Teacher.

When they reached land they were met by a man from Gadara. The poor, demented creature was a dweller among the tombs, a terror to the whole community. Neither fetters nor chains could bind him, and he continually cut himself with stones.

At the sight of Jesus he ran forward, acclaimed Him Son of God, and begged not to be disturbed.

Jesus in turn asked his name. The return was, "My name is legion, for we are many." The evil spirits then began to beg permission to remain in the country. They begged to be permitted to enter a herd of swine feeding not far away. Their request was granted, and the whole herd ran swiftly down a steep hillside into the sea, and were choked.

The result was to be expected. As the report spread the whole country-side came to see what had happened. They found the healed demoniac sitting peacefully before them, clothed and in his right mind.

But as always, where material possessions enter in, the owners came and advised Jesus to move along. It made no difference to them that a poor mortal had been restored to normal life. Their gains were interfered with. They wanted no more of Jesus.

The healed man, however, wanted to go with Jesus—it was comforting just to be near Him. But the Master had other work for him. Said he: "Go home to thy friends, and tell them how great things the Lord hath done for thee." The restored man was obedient to orders, and published his remarkable cure throughout the whole region.

3. It was never the policy of Jesus to remain where He was not wanted. With His disciples He returned to the western shore and started toward Capernaum.

They had not gone far until Jairus, a ruler of the synagogue, came running up and threw himself at the feet of Jesus. In pleading humility he begged the Master to come and lay hands upon his little daughter, who was sick unto death.

There seems to have been no question about the man's sincerity and faith, for Jesus started off toward the ruler's

house at once. But, in the meantime, a large crowd had gathered, so that many people were crowding upon Him.

In the crowd was a poor woman who, for eighteen years, had been doctoring without result. Feeling that if she could only touch Jesus, even His clothes, she would be healed, the poor soul worked her way through the crowd, thrust her arms between the people, and touched Jesus.

She was immediately conscious that she was cured. And when Jesus asked who touched Him, she confessed it all. Jesus then spoke the words of comfort so dear to her burdened soul.

By this time they had reached the home of Jairus. When they arrived the people reported the maid dead. But, taking Peter, James and John, and the parents of the child, He entered the death chamber, in the face of ridicule. There He took the maid by the hand and commanded her to rise. The response was immediate. In spite of hired mourners she lived and rejoiced the hearts of her parents.

4. It was not in the program of Jesus to become locally famous. His great works were done to meet a need and point men to God. Of course the crowds were drawn to Him. But as soon as his work was done He moved on to other places. This incident was not unlike that of many others.

Near Capernaum he was met by two blind men who insistently called for healing. They followed Him into a house and repeated their request. In turn Jesus asked if they believed He had power to heal them. On their affirmative reply, He touched their eyes, and they saw.

As He was leaving the place some friends brought a man who was possessed. The nature of his possession made him dumb, but none the less a menace. Him, also, the Master healed. The devil was cast out and the man spake. The effect upon Israel was marvelous. The crowds were filled

with wonder. The Pharisees were envious and sought to discredit both Jesus and His work.

5. In the course of His tour of Galilee He came once more to His home town of Nazareth. Much fame had come to Him since His townsmen had sought to kill Him for asserting the fulfillment of prophesy. What will be their present attitude?

As though no word or deed had even been spoken or done against Him, He taught in the synagogue. Such wisdom and mighty works they had never known. It was no wonder they were amazed. But the usual thing happened. Jesus was at home and unhonored. Busy tongues began recounting the common-places, and retailing family history. So the admiration turned to peevish complaint, definitely hindering any great work among His own people.

6. Rejected the second time by those near to Him must surely have cut deeply the tender soul of the Master. Yet we find neither complaint nor petulance. As one superior to small deeds, He merely withdrew from the city and continued His mission in more responsive fields.

So we find Him making a tour of Galilee. The record is brief, but it tells much. It says he went into "all the cities and villages, teaching in their synagogues, and preaching the Gospel of the Kingdom, and healing all manner of disease and all manner of sickness."

7. The leadership qualities of Jesus have never been equalled by men. He seems to have combined in Himself the skill of the ages, and to have employed methods that were to be heralded as new centuries later.

His method of training contains three distinct phases. He taught by precept. This is illustrated by the Sermon on the Mount and His use of parables. He gave definite examples and convinced by the use of miracles. He assigned men to

tasks that the knowledge acquired might be developed into skill, and the learner made fit for life privilege and responsibilities.

So we find Jesus calling the twelve to Him and sending them on a mission to Galilee. These men were equipped for their tasks. They had been instructed in the message, they were now endowed with power. They were sent in pairs to be helpers to each other.

He also instructed them in matters of dress, attitude toward hosts, toward unbelievers and others. His own great heart went out to Israel. He saw them as sheep not having a shepherd. So He sent the disciples forth with a blessing, and good news, and mercy, to help His chosen people, and to gain experience for the days to come.

Their rewards were beyond expectation. They preached, they healed, they learned new facts about the kingdom. After some days they returned with glowing hearts, to make report of their mission.

C. For Further Study

1. For further study:
 Edersheim—"Life and Times of Jesus the Messiah." Book III, Chapters XXIV, XXV, XXVI, XXVII.
 Geikie—"Life of Christ." Chapter XLIII.
 Smith—"The Days of His Flesh." Chapter XXII, XXIII, XXV.
 Burgess—"Life of Christ." Chapter XVII, XVIII to Sec. 149.
 Phelps—"The Story of Jesus Christ." Chapter IX, X to p. 226.

2. To get the setting:
 Thompson—"Land and Book." Vol. II, page 32.
 Smith—"Student's Historical Geography of the Holy Land." Page 48.

3. The study in pictures:
 Brown—No. 392.

Perry—No. 797o.
Wilde—Nos. 78, 79.

4. Suggestions and questions:
 Picture for yourself the storm following the parables by the lake.
 How does the stilling of the tempest affect your conception of Jesus?
 What is demoniacal possession? Are there evidences of it today?
 Study carefully the healing at Gerassa.
 What lessons for humanity are taught by this incident?
 Notice the place of faith in the various healings reported in this chapter.
 Must faith always exist in the one to be healed?
 To what extent has the attitude of local communities changed through the centuries?
 Make a careful study of Jesus as a teacher—as an executive.

5. Memory work:
 Mark 4:37-39; Mark 6:7-13.

6. Constructive work:
 Write chapter ten of your story of Jesus.
 See to it that you are faithfully pasting the Scripture record.

CHAPTER XI

THE DEATH OF JOHN THE BAPTIST AND THE CRISIS AT CAPERNAUM

A. THE SCRIPTURE RECORD:

1. The death of John the Baptist—Mark 6:14-29.
2. Feeding the five thousand. (All four gospels)—Mark 6: 30-46.
3. Attempt to make Jesus king—John 6:14-15.
4. Jesus walking on the water—Matthew 14:24-36.
5. Discourse on the bread of life—John 6:22-71.
6. On eating with unwashen hands—Mark 7:1-13.

B. THE LESSON STORY

1. Throughout all the ages men have been strongly influenced by beauty, often to their own undoing.

Because of John's outspoken denunciation of evil, Herodias, the licentious wife of Philip, had used her influence with Herod to have John cast into prison. She would have killed him at once, but Herod refused to permit it. He seems to have had deep respect for John, even though John had spoken so pointedly against him.

But Herodias found a way. Herod was giving a banquet to his underlords at the castle Machærus. When they were all well under the influence of wine, and highly susceptible to lascivious appeal, the wiley schemer draped her daughter, a beautiful girl of seventeen, in such suggestive covering as would appeal to Herod and his followers.

She appeared before the men in her shameless attire and

danced, to their great delight. Herod was especially influenced, and in a mad debauch of folly told the girl she might have anything she desired, even if it took half the kingdom.

The success was reported to her evil mother and in a brief time she returned to the banquet hall to demand the head of John the Baptist. The request had a very sobering effect upon Herod. He tried to substitute, but the obdurate Herodias was bent upon the destruction of John. The weak king yielded, and the forerunner of the Son of God was sacrificed for the whims of a degraded woman.

After the death of John his disciples got possession of the body and gave it burial.

2. The report of John's death and the return of the twelve seem to have led Jesus once more across the lake. Great crowds had been following Him, and as the Passover was at hand new recruits from the north were constantly added to the numbers.

So, entering the boats, Jesus and His disciples sought rest in new locations. But the crowd, noting the direction taken by the boats, made its way around the northern end of the lake, and met him not far from where the Jordan enters it.

Jesus was deeply moved by their earnestness, and forgetful of self taught them the meaning of the kingdom. To him they were the great flock of Israel, greatly in need of the truth He had to give.

The day wore on apace, yet the people seem not to have sensed its passing. As the shadows began to gather some of the disciples asked him to send the people away. Then followed the masterly, orderly, miraculous feeding in which five thousand men, besides women and children, were ministered unto. He sent the people away filled and comforted.

3. The leaders were amazed, and wanted to make Jesus

king. But He refused to have part in their plans, knowing how little they understood Him and His mission.

Then, as the crowds departed, He got the disciples to take their boats and return home. He himself went off into a mountain alone, there to lay it all before His Father, and receive help for the trials to come.

4. It was a night of toil. The April moon was riding high in the heavens. Great cloud banks formed in tumbling masses, only to be rent in twain as the fitful winds tore them asunder. Then, as the winds ceased temporarily, the clouds covered the heavens again, making the darkness all the deeper.

On the lake the disciples toiled. They had left the Eastern shore at sundown. But scarcely had they started on their journey before the fitful winds began to churn the waters into foaming fury. Though skilled in navigating the lake, the disciples found it difficult to make any headway. In fact their whole concern seems to have been to keep their boat headed into the wind. To cross the lake was impossible, to permit themselves to be driven back upon the shore they had left was to invite disaster.

On the mountains above them the Saviour prayed. Once more He was fighting the battles of temptation. It had come to Him in a new appeal. Once more He was triumphant.

About the fourth watch, somewhere between three and six o'clock in the morning, just before the dawn overcomes the night's densest darkness, the Master rose from His vigil and turned His face toward the lake.

As He stood there the driving winds made a pathway in the clouds, and the cold, silver moon cast a flood of light across the lake. It made a shining path over the water that led to the Saviour's feet. And in that moonlit way the boat of the disciples battled against the elements that greedily threatened destruction.

In a moment the whole situation was clear. The disciples were in danger. With that solicitous concern that always characterized him, Jesus at once made His way to the disciples. They were unaware of His approach. Their whole attention was given to their struggle with the sea. Besides the succession of moonlight and shadows made vision beyond a limited area impossible.

While intent upon securing their own safety, one of the disciples caught sight of One walking on the water. Attention was called to the unheard-of occurrence, and fear placed them in no small peril. Then it was that Jesus spoke. "Be of good cheer," said He, "it is I, be not afraid."

As usual, we would expect Peter to do the spectacular. Said he: "Lord, if it be thou, bid me come unto Thee on the water." The Lord said, "Come," and Peter started toward the Master. Then, as he looked about him and saw the great, threatening waves, his faith failed, and he began to sink.

At that moment the Master's hands lifted him up. He chided Peter for his lack of faith, and helped him back to the boat. The disciples were much amazed, and soon the ship was brought safely to land on the western shore of the lake. The incident made a wonderful impression on the disciples, and the fame of Jesus became the theme of the hour.

5. Early the next morning people once more sought the place of the miraculous feeding. They had seen the disciples leave in the only boat along the shore, and naturally expected to find Jesus, since He was not in the boat when it left. Boats also came from the neighborhood of Tiberias, in the hope of finding Jesus.

When they were unable to locate Him, the people made their way to Capernaum. When they found Him they were much surprised and said unto him, "Rabbi, how did you get here?"

Knowing the motives that had prompted them to seek Him, Jesus chided them with seeking Him out of curiosity and because their physical wants had been supplied. He warned them not to tie their faith to material things.

As usual, their reply showed how prone men are to feel that salvation is a matter of doing. Jesus tried to show them that the works of God are seen to best advantage when faith is paramount. In response to their questions Jesus sought to show that He was the Bread of Life. They claimed special virtue from descent from Abraham. Jesus would have them understand that His mission was to reveal the true relation to the Father. The discourse on the Bread of Life is the very heart of the Gospel.

While the discourse was not without results, many of the people, including some of the disciples, were offended at Him. In response to the disaffection, Jesus asked if the disciples would also leave Him.

Peter, once more, was spokesman. Said he: "To whom shall we go? Thou hast the words of eternal life. And we believe and are sure that Thou art the Christ, the Son of the living God." The reply of Peter was followed by the open declaration of Jesus that of the twelve whom He had chosen, one at least was the servant of evil.

6. By this time a deputation arrived from Jerusalem, determined to entrap Him. This was not an easy matter. Jesus was a loyal observer of the law, and did not wilfully throw Himself open to criticism. Failing to catch the Master, they cavilled at the disciples for eating with unwashen hands.

The occasion furnished Jesus with an opportunity for exposing their hypocrisy. With biting sarcasm He reviewed their lives and closed this period of Galilean ministry with a

withering denunciation of their double-dealing and underhanded methods.

C. For Further Study

1. Edersheim—"Life and Times of Jesus the Messiah." Book III, Chapter XXIX, XXX, XXXI, XXXII.
 Geikie—"Life of Christ. Chapter XLIV.
 Burgess—"Life of Christ." Chapter XVIII, Sec. 148, Chap. XIX.
 Smith—"The Days of His Flesh." Chapter XXVI, XXVII, XXVIII.
 Phelps—"The Story of Jesus Christ." Chapter X, page 228, and Chapter XI.

2. To get the setting:
 Edersheim—Chapter XXIX, above.
 Thompson—"Land and Book." Vol. II, page 29.
 Hastings—"Dictionary of Christ and the Gospels. Vol. I, p. 585.

3. The study in pictures:
 Perry—Nos. 684, 812.
 Wilde—Nos. 83, 84.

4. Suggestions and questions:
 Note the incidents leading to the death of John the Baptist.
 Was Herod justified in keeping his pledge to Salome?
 Describe the feeding of the five thousand.
 How do you account for the unusual crowd?
 Enumerate some lessons from this miracle.
 Picture the scenes associated with Jesus' walking upon the water.
 What traits of character are brought out by the conduct of Peter?
 Analyze the passages describing the discourses on the bread of life.
 What was Jesus' reaction to the deputation from Jerusalem?
 Make an analysis of the second period of the Galilean ministry.

5. Memory work:
 John 6:37-40, 47; Mark 6:34.

6. Constructive work:
 Write chapter eleven of your story of Jesus.
 Draw a map of Palestine, showing the journeys of Jesus during this period. Enter it after chapter eleven of your story.

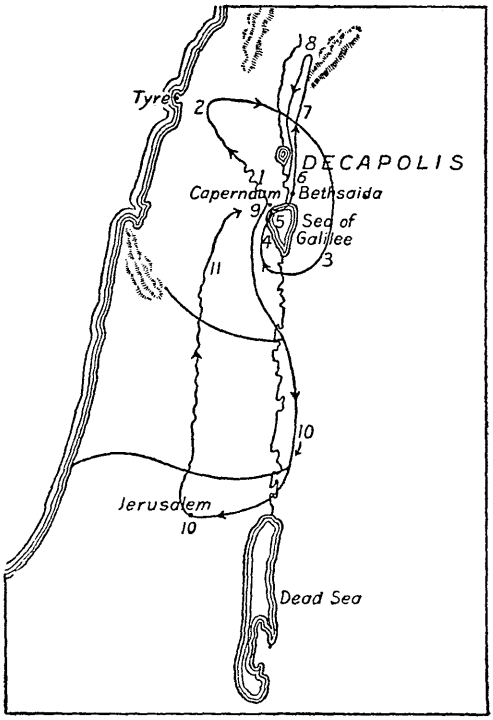
PART V

THIRD PERIOD OF THE GALILEAN MINISTRY

From the withdrawal into Northern Galilee to the final departure to Jerusalem

THIRD PERIOD OF THE GALILEAN MINISTRY

WITHDRAWAL TO NORTHERN GALILEE TO FINAL DEPARTURE TO JERUSALEM



1. Capernaum.
2. To Tyre and Sydon.
3. Return through Decapolis.
4. Feeds 4,000.
5. Boat to Dalmanutha.
6. Boat to Bethsaida.
7. Cæsarea Philippi.
8. Mt. Hermon.

10. Visit to Jerusalem.
11. Return to Galilee.

CHAPTER XII

FROM CAPERNAUM TO THE TRANSFIGURATION

A. THE SCRIPTURE RECORD:

1. The Syro-Phœnician woman—Mark 7:24-30.
2. The return through Decapolis—Mark 7:31-37.
3. Feeding the four thousand—Mark 8:1-9.
4. Jewish leaders demand a sign—Mark 8:10-21.
5. The blind man at Bethsaida—Mark 8:22-26.
6. Peter's confession—Mark 8:27-30.
7. Jesus foretells His death and resurrection—Mark 8: 31 to 9:1.
8. The transfiguration—Matt. 17:1-13.

B. THE LESSON STORY

1. Wearied by the constant struggle with deceit and unbelief, Jesus took His disciples to the North, for rest and further instruction. He had reached the zenith of His popularity and knew that He must prepare for the final struggle, that was ever in His consciousness.

In rapid moves Jesus soon left the populous, eager towns of Galilee behind Him, and with His disciples tarried for rest on the borders of Tyre and Sidon. But even here He was known, for a poor Greek woman came seeking help for an afflicted but beloved daughter.

Just what the malady was we do not know, but there can be no doubt about the insistence of the woman. At first the Master put her off, and the disciples urged Him to send her away. But she had found Jesus and would not be sent away. She was even willing to be counted among the dogs, if by so doing she could secure help for her afflicted child.

Such humility and faith could not go unrewarded. Jesus commended the woman and told her to return to her house, for her daughter was cured. She was not slow in heeding His advice, and returned home to find her daughter well, and resting peacefully upon a bed.

2. After a brief rest along the upper borders of Galilee Jesus and His disciples journeyed to the east. If tradition dare be coupled with the Gospel narrative, the little group crossed the Jordan, above the Sea of Galilee, and by skirting the eastern hills at some distance from the shore, came to a territory known as Decapolis, a foreign section lying on both sides of the Jordan south of the lake.

Here many cures were effected, among them the man afflicted with deafness and faulty speech.

3. Such deeds advertised the fame of Jesus greatly. Great crowds thronged him, so that it was necessary to move almost constantly. So the little group once more crossed the Jordan. This time they came to the eastern shore and moved north toward the hills bordering the Sea of Galilee.

How glad the people were to see Him. As the news spread great crowds gathered and refused to leave Him. So once more it happened that the Lord had to resort to special means to supply their physical needs. As on a former occasion the Master took the scant supply of food, and by miraculous power fed the people. This time four thousand partook of the Divine bounty and fragments enough remained to fill seven baskets.

Some writers argue that this is another account of the feeding of the five thousand. Coming, as it does, in this part of the record, we see no reason for this assumption. In fact this is just what we would expect when all circumstances are taken into account.

The incident aroused no small opposition. Jealous Jewish

leaders were constantly on his trail, and permitted no opportunity to pass that could in any way be turned against Him. For His own safety it was evident that He would have to move into other localities.

4. Leaving the scene of turmoil Jesus and His followers entered a boat and made their way up the coast to Dalmanutha. Doubtless the report of His great work had gone by land, for He was met by Pharisees, who demanded that He should produce a sign from heaven as guarantee for His right to do these things.

This He refused to do, declaring that no sign should be given to this generation. Then entering the boat once more, He crossed to the northwestern corner of the lake, and landed near Bethsaida.

What sorrow of soul wrenched His spirit can be guessed from the remarks that fell from His lips as the little boat made its way across the lake. "Beware of the leaven of the Pharisees, and of Herod," said he, with a depth of meaning the disciples failed to reach.

In their haste to leave Dalmanutha the disciples had failed to take on a supply of bread. In their shallow thinking they thought Jesus was chiding them about the food supply. In a few words He set them straight, showing how little they had caught His meaning. He was not concerned about physical bread, but about suggestions from enemies, which, if harbored, would undermine their faith and unfit them for ministry in the Kingdom.

5. At Bethsaida a blind man was brought to Him for healing. Jesus seems to have taken especial pains, in this instance. Instead of merely commanding him to see, the unfortunate one was taken outside the town, and after various means were applied, the man was reported as seeing clearly. The incident seems to have closed this

kind of work around Capernaum and adjacent territory.

6. Once more moving northward the little band made its way up the Jordan valley to Banias. Their course lay through a very riot of growths. The lower Jordan is too hot for the most fruitful production. But here, where the land rises to sea level, nature seems to have outdone herself in herbiage and bird life. Travellers report this a veritable paradise of wild, enchanting beauty.

Reaching the site of Cæsarea-Philippi the little group climbed the hill, obtaining thereby a fine view of the valley from a shelving rock located about half-way from the river to the town. We have no reason for believing they climbed higher, or even approached nearer to the city. The purpose of this trip was to have the disciples alone and reveal to them the next steps in the founding of the kingdom.

Doubtless, on the same shelving rock, the Lord put to His disciples the great question, "Whom do men say that I am?" The answer showed a wide range of replies. Coming closer to their thinking Jesus said, "Whom do ye say that I am?" It was Peter who answered. We can almost feel the tenseness of the situation as he said, "Thou art the Christ."

Then, as only Jesus could, He sought to unfold the future to the disciples. In plain words the Cross and its meaning was for the first time fully brought to His followers. They shuddered and turned away. Peter stoutly averred that it should not be. The Lord, in turn, showed Peter how naturally he had permitted human desires to dominate his thinking.

7. Then in words of stately beauty the Master compared this world's life with the life that is to be. Men give their all for material gains. The Son of man will give His life to save men from themselves.

In graphic phrases He told of the future. Men will be ashamed of Him on earth. They in turn will fail to receive recognition in heaven. Then, turning to His disciples, He told them that some in the group would not taste death until the Kingdom of God should be seen on earth.

8. Some six days later Jesus and the twelve arrived at the foot of Mount Hermon. Nine of the disciples were permitted to remain in the foot-hills, while Peter, James and John accompanied the Master to one of the higher peaks.

Here Jesus was transfigured before them. Beauty such as they had never seen burst upon their astonished vision. Heavenly visitors, whom they recognized as Moses and Elias, talked with Him.

A cloud from heaven overshadowed them, and a voice from the cloud said, "This is my beloved Son, in whom I am well pleased; hear ye him."

It is not hard to conjecture the effect upon the disciples. The cloud disappeared as myteriously as it had come, and they found Jesus alone. Peter was the first to speak. It was all very wonderful to him. He wanted to stay right there and let the balance of the world take care of itself.

So he proposed that they build three tabernacles—one for Jesus, one for Moses, and one for Elias. But that was not the program of Jesus. Pledging the disciples not to discuss the matter, they descended the mountain. Jesus answered their questions and showed that Elias had already come, and that affairs were fast taking shape for ushering in the final acts for the redemption of Israel.

C. For Further Study

1. Edersheim—"Life and Times of Jesus the Messiah." Book III, Chapter XXXIII, XXXIV, XXXVI, XXXVII, and Book IV, Chapter I.

Geikie—"Life of Christ." Chapter XLV, XLVI, XLVII.
Smith—"The Days of His Flesh." Chapter XXX, XXXI, XXXII.
Burgess—"Life of Christ." Chapter XX, XXI, to Sec. 174.
Phelps—"The Story of Jesus Christ." Chapter XII to page 269.

2. To get the setting:
 Thompson—"Land and Book." Vol. I, pages 348, 349.
 "Dictionary of Christ and the Gospels." Vol. II, page 746.

3. The study in pictures:
 Perry—No. 339.
 Wilde—Nos. 88, 89.

4. Suggestions and questions:
 Trace on your map the journeys of this lesson.
 Make a study of the incident with the Syro-Phœnician woman.
 Locate Decapolis and note its constituent cities.
 Notice the readiness of Jesus' disciples to complain and excuse themselves.
 Why were the Pharisees so insistent after a sign?
 Why did Jesus not give them a sign?
 Carefully study Peter's confession, and note the meagre conception he had of the real mission of Jesus.
 What contribution does the transfiguration make to the unfolding of the plan of the kingdom.

5. Memory verses:
 Mark 8:34-37; 9:2-8.

6. Constructive work:
 Write chapter twelve of your story. Re-read it. Does it make a living picture of your idea of Jesus at this time of crisis?

CHAPTER XIII

APPLYING THE GOSPEL TO LIFE

A. THE SCRIPTURE RECORD:

1. The gospel put to the test. Mark 9:14-29.
2. Jesus' second reference to approaching death—Mark 9: 30-32.
3. The question of the temple tax—Matt. 17:24-27.
4. Teaching humility—Matt. 18:1-20.
5. Peter's lesson in forgiveness—Matt. 18:21-35.
6. Jesus at the Feast of Tabernacles—John 7:1-52.
7. The woman who sinned—John 8:1-11.
8. Jesus the light of the world—John 8:12-30.
9. On spiritual freedom—John 8:31-59.

B. THE LESSON STORY

1. In these days it was not possible for Jesus to remain long in seclusion. Even in the remote north the crowd gathered. As the Master came down from the mountain He found the disciples in the midst of a considerable group of people, and sought to learn the occasion of it.

As soon as Jesus was recognized, the father of a poor, possessed boy came running to Him and told his pitiful story. The Saviour listened sympathetically and then, with a word, healed the child.

He also took the occasion to explain that people are so small in faith that many of their endeavors fail. In fact, many of the hard things of life can be met only by definite consecration and unswerving devotion to God. The disciples would prefer association with saints on the mountain. The spirit of Jesus demanded ministry to human need, wherever found.

2. The incident made a deep impression on the disciples, because of their manifest shortcomings. They had every opportunity to heal the child before Christ came. His comments and the subsequent healing revealed their own imperfect lives more plainly than they cared to acknowledge. So it was with mingled feelings of chagrin and relief that they followed the Master from that place.

They had not gone far, however, until Jesus once more broached the subject of His coming decease. For the past weeks it had been foremost in His mind. The transfiguration had made it more near and real. Yet the disciples seem not to have understood the references which were so full of meaning to the Master.

3. Jesus and His disciples returned to Capernaum about the time the tribute money was collected. The temple tax of an half shekel was asked from every adult male of the house of Israel. The collector asked Peter for the tax for Jesus.

Peter loyally said His Master would pay, but he did not seem to know where the money was to come from. In his dilemma he went to Jesus, but before he could state his errand the Master began to discuss the problem.

He explained that as Son of God He would not need to pay a tax to His Father, but in order that misunderstandings might be avoided He would pay the tax. Peter was then advised to go to the lake and cast in his hook. In the mouth of the first fish taken would be a coin of sufficient value to pay the tax of them both.

4. The first opportunity that presented itself for a heart to heart conference, after their arrival at Capernaum, Jesus asked the disciples what they had been discussing on the way from Mount Hermon.

In this Jesus was touching a delicate subject, for the dis-

ciples had selfishly begun to consider the place each would occupy in the kingdom of God. They had not advanced beyond the accepted Jewish idea that the kingdom would be a temporal rule of Messiah. So, of course, each one sought the highest possible place for himself.

To make the lesson complete, Jesus called a little child and set him in the midst as a type of citizenship in the kingdom.

As though anxious to change the subject, John told how they had forbidden men to cast out devils, unless they believed on Jesus. Jesus, however, told them that they were mistaken in their zeal. "For," said He, "He that is not against us is on our part." Every good deed, however small, shall receive its reward.

It is so easy to permit little offences to hinder the truly big things. Jesus would have us remove everything that hinders us from being our best.

5. The question then turned on the matter of forgiveness. Peter, who evidently had forgiven someone, wanted to know how often one should forgive. His question leads us to suspect that he was ready to claim considerable merit if the Lord had reiterated the Mosaic laws. But Jesus knew Peter well. "Not seven times," said he, "but until seventy times seven."

In a very effective way Jesus told the story of the debtors. The lesson left with His disciples was that every life atones for injustice in its treatment of others. We are now establishing the principles by which we shall ultimately be judged.

6. Jesus was loyal to the institutions of His Father. So we find Him attending the Feast of the Tabernacles. He knew the vicious propaganda against Him, so did not go up to the feast when the crowds went. But He arranged to be present at the time appointed.

Naturally enough many people were on the lookout for Him. He had proven a friend and they wanted opportunity for showing their love for Him. Accordingly we find them gathered about Him as he talked. In the audience were those sent to entrap Him, and He fearlessly directed His speech against their double dealing.

The boldness of His message won Him new friends. They compared His manner and message with that of other teachers they knew. Some proclaimed Him a prophet, while others boldly declared He was the Christ.

Fearing that Jesus would succeed in winning the populace the Pharisees sent men to arrest Him. When they arrived Jesus taught them with such considerate wisdom that they did not lift a hand against Him. And the last day of the feast, when water was brought from the Pool of Siloam and ceremoniously poured at the side of the altar, Jesus made one last great effort to win the Jews.

Of course the people failed to get His message. Though deeply moved they did not appreciate its spiritual meaning. Some argued that He was a prophet, while others declared "This is the Christ." The officers meanwhile returned to the Pharisees, and when chided for not arresting Jesus, replied, "Never man spake like this man." Nicodemus was among the rulers, and because he called attention to their own law the Pharisees accused him of siding with Jesus.

7. Like many another night in the Master's life the hours of darkness were spent under the stars. The Mount of Olives was always a haven of refuge for the Christ. Thither He fled, after the turmoil of the day, to lay it all before His Father.

Early the next morning he returned to the temple and the people eagerly crowded about Him to hear more of His message. In the midst of His teaching the leaders of Israel

brought to Him a woman taken in adultery. They reminded him that the law of Moses commanded such to be stoned. They demanded to know what He had to say.

By skilfully turning the whole matter on their own consciences He commanded the man without sin to throw the first stone. Not a single stone was thrown. But each man, as occasion permitted, guiltily slipped away and left the woman alone in the presence of Jesus. And He who readeth the heart doubtless knew she was more sinned against than sinning, for He advised her to, "Go and sin no more."

8. After this incident Jesus once more resorted to teaching. He made the startling statement that He was the Light of the World. To this the Pharisees objected. To their cavils Jesus responded with the statement of facts that would have convicted all but those who refuse to know the truth.

At this time Jesus tried to get His foes to see His mission. This they could not do. Tradition had blinded their eyes and malice had closed their hearts. He plainly told them that He was sent from God, but they failed utterly to catch His meaning. Official Israel refused to hear, but many of those who honestly sought the truth believed on Him.

9. This series of discourses brought to a close the third period of the Galilean ministry. Jesus commended those who believed on Him, and promised them spiritual freedom.

But among the people were those who sought to entrap Him. They argued that as sons of Abraham they were not under bondage. How easy it was to forget Egypt, the seven oppressions during the rule of the Judges, and that now the hated Pilate represented Roman authority. The soldiers in the tower adjoining the temple were there to enforce Roman laws.

Jesus tried to show that He was fulfilling the promise to Abraham. It was an impossible task. The Jews did not

want a Christ, except He be of their own conceptions. This the Son of God could never be. He was not a caterer to policy, but a revealer of the truth. His methods were direct, conclusive, and without fear or favor. The result was renewed antagonism—the evidence of which was only too apparent in their attempts to kill Him.

C. For Further Study

1. Edersheim—"Life and Times of Jesus the Messiah." Book IV, Chaps. II, III, IV, VI, VII, and VIII.
 Geikie—"Life of Christ." Chaps. XLVIII, XLIX, L.
 Smith—"The Days of His Flesh." Chaps. XXXIII, XXXVII.
 Burgess—"Life of Christ." Chap. XXI, Sec. 174; XXII.
 Phelps—"The Story of Jesus Christ." Pages 269-272.

2. To get the setting:
 Smith—"Student's Historical Geography of the Holy Land." Page 29.
 Hastings—"Dictionary of Christ and the Gospels." Vol. II, page 628.

3. The study in pictures:
 Brown—Nos. 1845, 1014.
 Perry—Nos. 3252, 797L.
 Wilde—Nos. 91, 97, 109.

4. Suggestions and questions:
 Is there any relation between the demoniac boy and the Transfiguration?
 (Opportunity always entails responsibility).
 Why did Jesus submit to payment of the temple tax?
 Is there any direct relation between humility and forgiveness?
 To what extent have we a right to measure others by our standards?
 Study carefully the significance and manner of observing the Feast of Tabernacles.
 What was the ceremony of water-pouring on the last day of the feast?

Did Jesus' treatment of the woman taken in adultery condone her sin?
How is Jesus the Light of the World? Cite incidents.
How far does heredity enter into personal conduct?
What are the leading characteristics of the Third Galilean Ministry?

5. Memory verses:
Mark 9:22-24; John 7:17; John 8:24; John 8:28; John 8:31-32.

6. Constructive work:
Review the Third Period of the Galilean Ministry.
Write chapter thirteen of your story of Jesus.
Draw your map and enter it after chapter thirteen.

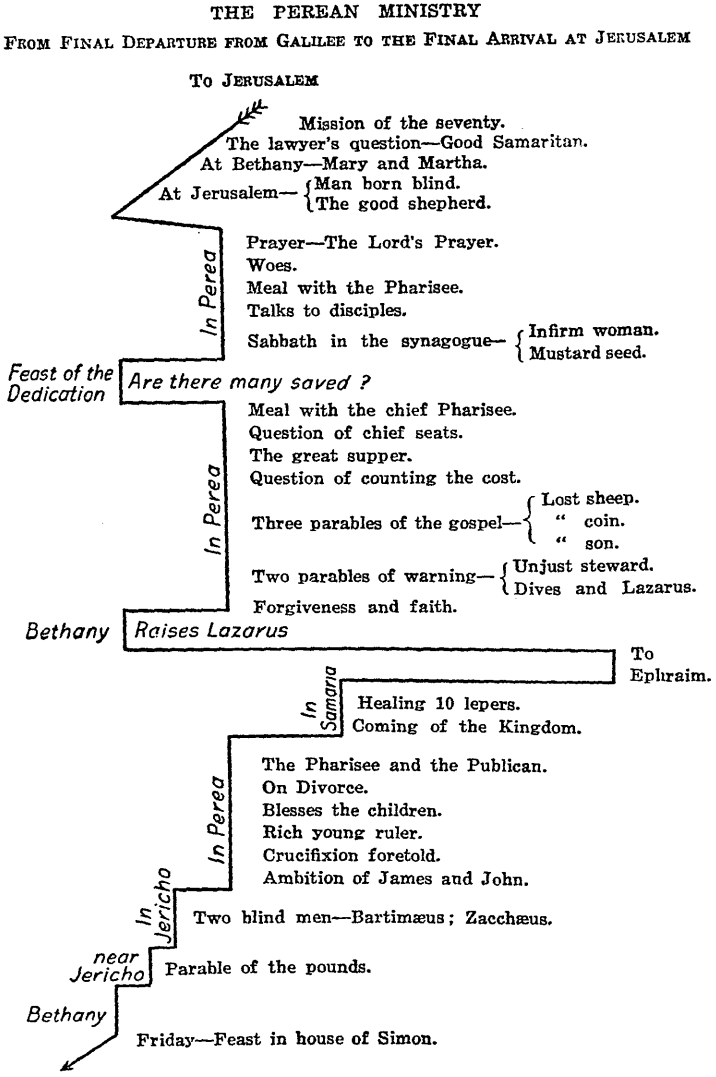
PART VI

THE PEREAN MINISTRY

From the Final Departure from Galilee to the Final Arrival at Jerusalem

THE PEREAN MINISTRY

FROM FINAL DEPARTURE FROM GALILEE TO THE FINAL ARRIVAL AT JERUSALEM



CHAPTER XIV

TEACHING IN PEREA AND JERUSALEM

A. THE SCRIPTURE RECORD:

1. Starting for Jerusalem—Matt. 19:1-2.
2. The Mission of the Seventy—Luke 10:1-24.
3. On living the law—Luke 10:25-37.
4. The visit to Bethany—Luke 10:38-42.
5. Healing the man born blind—John 9:1-41.
6. The good shepherd—John 10:1-21.
7. Return to Perea—teaching disciples to pray—Luke 11:1-13.
8. Woes against Pharisees—Luke 11:14-36.
9. Feast at Pharisee's house—Luke 11:37-54.

B. THE LESSON STORY

The Perean ministry covers a period of about six months. It was a time of rapid moves due to keen opposition of Jewish leaders. Jesus was preparing for the end. More than ever, He resorted to the use of the parable. Every effort was used to reach the Jewish leaders, but in spite of Jesus' ability as a teacher, and His skill as a miracle worker, they refused to accept Him.

1. The Perean Ministry really began with Jesus' final departure from Galilee. Judea had long since rejected Him. Galilee—free, frank, unprejudiced Galilee, gave promise of accepting His message. But under the venom of official intrigue Galilee turned against Him. As the Feast of Tabernacles drew near He made a final appeal to these people He so dearly loved, and set out toward Jerusalem fully aware that He must pay the supreme price at the Holy City.

2. Before starting out Jesus called seventy disciples and

sent them, two by two, into all the towns and villages which He expected to visit. Knowing the temper of the times, He warned them of dangers to be avoided, and gave instruction for their conduct. Toward the close of His address He pronounced the woes against the favored Jewish cities that refused to accept Him.

The Seventy returned with glad hearts. Their message had been favorably received. They had successfully healed all manner of ills, and even devils were subject unto them.

Jesus rejoiced greatly in their report and gave them further words of admonition. Then, with glad spirit, He returned thanks to God, His Father. He told His disciples they were exceptionally favored in their privilege of bearing His message.

3. Scarcely had Jesus and His disciples arrived in Perea than they were met by a lawyer who asked for an epitome of the law. Jesus called his attention to his duty to God and to his neighbor. This the lawyer agreed to, but quibbled on who was his neighbor.

Knowing that a man of his stamp could not be moved by argument, Jesus told the parable of the Good Samaritan. It was told in simple, straight-forward language. The story carried its own application. The lawyer grudgingly acknowledged the facts, and the Lord advised him to live up to his knowledge.

4. The journey brought them to Bethany. Here Jesus was always a welcome guest. Martha, efficient hostess that she was, spared no pains to provide for His every comfort. Mary, on the other hand, seemed to forget all about physical needs, and sat adoringly at Jesus' feet listening intently to the comforting words that fell from the Master's lips.

And well she might. Tradition tells us that Mary's excep-

tional beauty had led to an unfortunate alliance with a wealthy youth from Jerusalem. Her lowly station caused the affair to be broken off, but not before tongues wagged and the unfortunate girl was socially ostracised. Martha and Lazarus comforted her as best they could, while she, by virtuous conduct, sought to live down the cruel wrong that had been done her.

The message of Jesus was balm to her harried soul. In His presence life offered hope and love. She was drinking in His message when Martha raised complaint that Mary had left to her all the serving. Jesus' reply called attention to the fact that there are some things of more value than social courtesies and physical comfort.

5. At Jerusalem Jesus' attention was called to a man blind from birth. In an effort to fix blame the disciples asked who had sinned, this man or his parents? Any other alternative seems not to have entered their minds. Jesus' reply absolved both the man and his parents from any guilt causing this unfortunate affliction.

Although it was the Sabbath and at Jerusalem, Jesus boldly healed the unfortunate man. First he anointed the man's eyes with clay made of spittle, then told him to wash in the Pool of Siloam. He obeyed and returned, seeing.

The effect upon the neighbors was astounding. Failing to have their curiosity satisfied they brought the man before the Pharisees. That august group charged the man's benefactor with being a sinner, because He had healed on the Sabbath day. Cross-questioning gained nothing. The man stoutly affirmed that whether His healer was a sinner or not he did not know, but one thing he did know. Once he was blind, and now he could see.

The conclusion of the matter was that he was thrown out

of the synagogue, because he would not speak against his benefactor. Later Jesus found him, and the man professed belief in the Saviour. Upon the leaders of Israel Jesus laid the charge of guilt that was ever to rest upon them.

6. As a rebuke to these Jewish leaders, Jesus spoke the Parable of the Good Shepherd. In it attention is called to the fact that a good shepherd puts the welfare of his flock before every other thing. Jesus had just exhibited that trait. In the face of persecution He had healed an unfortunate. Then, in more definite terms than ever, Jesus proclaimed Himself the Great Shepherd of Israel.

The effect upon the crowd was two-fold. One group said, "He is beside himself." Others, who had listened, believed, calling attention to the works of Jesus as a reason for their faith.

7. In the face of such opposition it was useless to remain long at Jerusalem. The little group hastened into Perea, here to continue a work of ministry, and to learn more of the principles of the Kingdom.

It was during this period that Jesus taught His disciples the principles of prayer. As He ceased praying they said to Him, "Lord, teach us to pray." No doubt their whole association with Jesus had been one grand lesson in prayer, but now they consciously felt the need of definite instruction.

The answer to their request was the Lord's Prayer. Then to fasten the principles firmly upon them, Jesus related the incident of the friend asking assistance until it was given. This was followed by Jesus' reference to human fathers and their love for their children. God is shown to be much more ready to "give good things to them that ask Him," than they.

8. Shortly after this Jesus was casting out a devil. The victim had been dumb, but none the less under the control of

the evil spirit. When the man was healed and spoke rationally the crowd began to speculate about the event. Some said that Jesus "cast out devils by Beelzebub"; while others demanded a sign as proof of His right to do these miracles.

Their purpose was perfectly clear to Jesus. With unanswerable logic He riddled their arguments and showed how ridiculous was their position. With apt illustration He pictured the downward course of evil, through conduct motivated by force.

In response to their appeal for a sign, Jesus called attention to numerous signs that had been given, but were consistently disregarded. Reference was made to Jonah. Heathen Nineveh had repented at his preaching. Israel's unbelief will be condemned by them. The queen of the South likewise would rise up and condemn Israel. She paid homage to a mortal man—Israel refused to respect the Son of God. They refuse the light they have and the resultant darkness must of necessity be the more dense.

9. In a desperate effort to trap Jesus a Pharisee invited Him to a morning meal in his own home. Either through press of other matters or deliberate disregard of common etiquette, no provision was made for those courtesies that are so much a part of oriental hospitality.

With equal candor Jesus omitted the regular washings customary before a feast. The comments of His host opened the way for a discussion of vital things.

In rapid succession Jesus pronounced a series of woes upon the whole Pharisee class. Outer formalities may be used as mere conscience balm for known inner sins. The punctilious formalists, ostentatious alms-givers, tithers of trifles, lovers of honor, and all their kin, were bitingly arraigned. "Scribes, Pharisees, hypocrites," said He, "You

are as yawning graves" camouflaged to destroy the unwary.

Lawyers in the group resented this wholesale accusation and sought exemption from His indictment. Their appeal, however, but added to their discomfiture, for the Master fearlessly chided them for double dealing and studied evil.

Not having an adequate answer, the effort was made to provoke Jesus to rash speech, in the hope that they might entrap Him.

C. For Further Study

1. Edersheim—"Life and Times of Jesus the Messiah." Book IV, Chaps. V, IX, X, XI, XII.
 Smith—"The Days of His Flesh." Chap. XXXVIII.
 Geikie—"Life of Christ." Chap. LI.
 Burgess—"Life of Christ." Chaps. XXIV, XXV, to Sec. 204.
 Phelps—"The Story of Jesus Christ." Pages 272-276.

2. To get the setting:
 Hastings—"Dictionary of Christ and the Gospels." Vol. I, page 193.
 Smith—"Student's Historical Geography of the Holy Land." Page 24.

3. The study in pictures:
 Perry—Nos. 797s, 810.
 Wilde—Nos. 110, 114, 116.

4. Suggestions and questions:
 What was the purpose of Jesus in sending out the seventy?
 Analyze Luke 10:25-37 with a view to discovering the story elements and their teaching values.
 How does this story illustrate Jesus' teaching ability?
 Make a study of the family at Bethany.
 What lessons are taught in the healing of the man born blind?
 What does the story of the Good Shepherd contribute to an understanding of Jesus and His mission?
 What are the elements of prayer?
 What do you think of Jesus as a reformer?

5. Memory verses:
 Luke 10:3-9; 11:9-13; John 9:4; 10:7-16.

6. Constructive work:
 Write chapter fourteen of your story of Jesus.
 Make a chart of the movements and incidents of the Perean Ministry up to the feast in the Pharisee's house.

CHAPTER XV

INCIDENTS AND TEACHINGS AT JERUSALEM, PEREA AND BETHANY

A. The Scripture Record:

1. Talks to his disciples—Luke 12:1-59.
2. Who are the greatest sinners?—Luke 13:1-9.
3. The infirm woman healed—Luke 13:10-17.
4. At the Feast of Dedication—John 10:22-42, and Luke 13:22-35.
5. Return to Perea. Meal with the chief Pharisee—Luke 14:1-24.
6. Question of counting the cost—Luke 14:25-35.
7. Three parables of the gospel—the lost sheep, coin, son—Luke 15:1-32.
8. Two parables of warning—unjust steward, Dives and Lazarus—Luke 16:1-31.
9. Forgiveness and faith—Luke 17:1-10.
10. Second visit to Bethany—Lazarus raised—John 11:1-46.
11. Withdrawal to Ephraim—John 11:47-54.

B. The Lesson Story

1. Such a message could not fail to attract attention. The complaining, baffled Pharisees advertised the great teacher. Oppressed Israelites, freed from possessions, and made whole in body, lost no occasion to tell of Him. It is small wonder the crowds gathered and crowded upon Jesus.

Because of the rapid sequence of events Jesus took occasion to bring some personal lessons to the disciples. Sometimes this series of discussions is said to be St. Luke's account of the Sermon on the Mount. While some similarities exist there are enough dissimilarities to justify those who

hold that this passage is a preparation of the disciples for the struggles lying just ahead of them.

The first appeal is for the disciples to avoid hypocrisy. There is no ultimate gain in double dealing. Moreover, there are some things that wield an influence far beyond the realm of the physical world. And God, who keeps watch over His own, will surely reward according to deserts.

Here, also, is discussed the question of confession. While not necessary for God's existence, it is necessary for man's faith. God will show a wide range of mercy, but those who having once experienced the redemption of God and the consciousness of His comforting presence, cannot deny this, without peril to their souls.

The matter of covetousness also received attention. Riches have their uses, but trust in them offers faulty security.

In like manner the disciples were admonished to put their trust in spiritual things. Worldliness adds only cares and responsibilities. Confidence in God, with daily use of His grace, makes the best servants of the Kingdom.

Definite alignment with the Kingdom of God is sure to bring divisions. The Gospel will be resented by those whose ambitions are for wealth and physical comforts. Servants of the Kingdom must expect persecution as rewards for service.

2. While discussing these things certain men present reported an incident which, in their eyes, showed the victims of it to be very great sinners. They were offering sacrifice, when Pilate came upon them and slew them; their blood was thus mingled with that of their sacrificial victims.

In response Jesus called attention to the fact that these were not sinners above other folk. He also recalled the accident in which were killed eighteen, when the tower of

Siloam fell. These persons lost their lives, not because they were greater sinners than others, but because they were unfortunate in being where danger was.

Then, turning to the spokesman, He said, "Except ye repent ye shall all likewise perish." This was followed by a parable showing the patience and longsuffering of God.

3. Shortly after this Jesus went into a synagogue. It was the Sabbath day. A woman who had suffered for the past eighteen years was also present. The great physician could not idly neglect her. He laid His hands upon her and healed her.

This raised a strong protest from the ruler of the synagogue. Said he, "There are six days in which men ought to work; in them, therefore, come and be healed, and not on the Sabbath day." Jesus boldly called him a hypocrite, and showed how men relieve animals from suffering on the Sabbath. If this can be done for animals, why cannot the same be done for a woman who is heir to the promises of Abraham?

4. During the weeks that followed, Jesus visited many villages, bringing to them His message of the Kingdom.

By December He arrived at Jerusalem, there to celebrate the Feast of the Dedication. It was a time of great rejoicing, and was observed by placing lighted candles in all the windows of the city.

Great numbers of people followed Him and hung upon His words. To them He brought a message of comfort. Nay, to them he opened a great door of hope.

In answer to their question as to whether many are saved, Jesus spoke that wonderful passage about the Straight Gate. The saved life is not a matter of routine, but of faith and obedience. Many, with every advantage, will fail to obtain

it. Others will come as strangers from the ends of the earth, and have part in the Kingdom of God.

5. After the feast Jesus returned to Perea. It is hard to determine adequately the attitude of the people toward Him. In the same company would be those of devoted allegiance, and those of the most subtle hostility. It was so also in Perea.

Feasting on the Sabbath day was a common practice among leaders of the Jews. Jesus was invited to one of these feasts by one of the chief Pharisees.

At the feast was a man afflicted with the dropsy. Whether or not the man was there as a trap for Jesus, or had taken advantage of Eastern hospitality and just dropped in, we do not know. His presence presented to Jesus an opportunity as well as a problem.

With unusual skill and foresight Jesus turned to His host and asked, "Is it lawful to heal on the Sabbath Day?" He healed man and then called attention to their concern for domestic animals. They were much ashamed, and ventured neither comment nor objection.

Then, noting the desire for preference, Jesus advised humility. Each had been seeking for himself the foremost seat. Only those who choose the lower seats can be honored by the invitation to come up higher.

The feast closed with the parable of the Great Supper. How strange men are! So often they put personal desire above their highest interests. It is so with the Kingdom of God. Men excuse themselves from attention to spiritual things, because material things offer advantages. "God's spirit will not always strive with men."

6. As always, there was a group of people who wanted to enjoy the blessings of Jesus' friendship, without making any sacrifices for His sake. These He advised to count the

cost. Service in the Kingdom demands self-denial. Only those who appreciate fully what it means can help bring in the new age. The Christian must be as salt, seasoning, preserving, purifying, making wholesome all with whom he comes in contact.

7. At this juncture Jesus spoke the three parables of the Gospel that have found such prominent place in His life story.

(1) The people to whom He spoke were familiar with the life and habits of a shepherd. His approach was through this medium. His purpose was to show the solicitous concern with which Christian leaders minister to those who stray from the path of rectitude.

(2) The lost coin puts the same message in a way that appeals to women. How carefully they search for a mere coin! Surely something of greater value will bring forth more diligent search.

(3) The climax was reached in the lost son. Additional elements entered into the discussion. The son was intelligent, able to reason, and acted upon his own choice.

His wilfulness brought him hardship, disgrace and a sense of utter unworthiness. On the other hand, the father never forgot his wayward boy. The return of the prodigal called forth the father's greatest joy. The feast that followed was evidence of the genuine welcome accorded him.

The story carries its own message of Father love for erring sons of the Kingdom.

8. Two parables of warning follow. The unjust steward was deserving of punishment. His expedients were typical of the resourcefulness of evil. The deception was not commended, but the occasion was used to warn against injustice and lay emphasis upon the importance of right living.

Dives was typical of a large class of men. His counterpart can be seen daily in modern life. Selfishness is responsible for a great deal of evil. But it always gnaws away whatever comfort men may have taken in material success.

The parable has been subjected to much criticism. Our purpose is not to deal with this, but to call attention to the emphasis the parable places on conscious life after death. Eternal justice helps man to find his own place, and rewards the deeds done in the flesh.

9. Forgiveness was an important element in Jesus' teaching. He was quite specific as to this, in His Perean ministry. With Jesus it was not so much a matter of incidents as a state of mind producing right attitudes toward those in need of forgiveness.

The passage was also used to impress upon the disciples the fact that they were all servants. As such it was reasonable to expect service from them.

10. In the midst of His teaching, word came from Bethany that Lazarus was seriously ill. Judea had been extremely hostile to Jesus and the disciples questioned the wisdom of His going to Bethany.

After two days Jesus announced the death of Lazarus, and also His intention of going to him. Noting His determination, the disciples went with Him. They found that Lazarus had been dead four days.

Jesus was warmly welcomed by the two sisters. Their confidence in Him was beautiful, and they were ready to accept anything He might promise.

As He stood at the tomb the neighbors were deeply moved by His grief, but were not prepared for the miracle that followed. Jesus called Lazarus as one would call a man in

the distance. The response was Lazarus restored to life. He came from the tomb, bound hand and foot, his face still covered with the burial napkin.

The effect upon the community was electric. Jews hastened to the officials with the news. Instead of rejoicing these stony-hearted leaders were filled with venom, and sought the death not only of Jesus, but of Lazarus as well.

11. It was unsafe to remain longer in Judea, or even to return to Perea. In rapid flight Jesus and His disciples hastened to the north, not stopping until they had come to the protection of the hills of Ephriam. There he abode until the excitement subsided.

C. For Further Study

1. Edersheim—"Life and Times of Jesus the Messiah." Book IV, Chaps. XIII, XIV, XVI, XVII, XVIII, XX, XXI.
 Geikie—"Life of Christ." Chaps. LII, LIII.
 Burgess—"Life of Christ." Chaps. XXV - XXVIII.
 Smith—"Days of His Flesh." Chap. XXXIX.
 Phelps—"Story of Jesus Christ." Pages 276-286.

2. To get the setting:
 Thompson—"Land and Book." Vol. II, page 599.
 Smith—"Student's Historical Geography of the Holy Land." Chapter IX.
 Hastings—"Dictionary of Christ and the Gospels." Vol. II, page 335.

3. The study in pictures:
 Perry—No. 3059.
 Wilde—Nos. 103, 105-120.

4. Suggestions and questions:
 Make a study of Jesus' habits of the Sabbath.
 What is the Feast of Dedication?
 How do you explain the Sabbath feasts of the Jews?

Carefully analyze the parables of the gospel and note the lessons for modern life.
Study the parable of Dives. What is its message for today?
Make a careful study of the account of the death and restoration of Lazarus.
How did this miracle affect the leaders of Israel?

5. Memory verses:
 The story of the Prodigal—Luke 15:11-24.
 The story of Dives—Luke 16:19-31.
 John 11:25-26.

6. Constructive work:
 Write chapter fifteen of your story of Jesus—make it sympathetic and true to fact.

CHAPTER XVI

THE FINAL ASCENT TO JERUSALEM

A. THE SCRIPTURE RECORD:

1. Cleansing the ten lepers—Luke 17:11-19.
2. When will the kingdom come?—Luke 17:20 to 18:8.
3. A question of Justification—Luke 18:9-14.
4. Concerning divorce—Mark 10:2-12.
5. Jesus blessing the children—Mark 10:13-16.
6. Incident of the Rich Young Ruler—Mark 10:17-31.
7. Crucifixion foretold—Mark 10:32-34.
8. The ambitions of James and John—Mark 10:35-45.
9. Two blind men near Jericho—Mark 10:46-52.
10. An Israelite redeemed—Luke 19:1-10.
11. The parable of the pounds—Luke 19:11-28.
12. Anointed among friends—Mark 14:3-9.

B. THE LESSON STORY

1. After the furore resulting from the restoration of Lazarus had died down, Jesus began His final ascent to Jerusalem. No man was ever more informed of impending trials, and no man ever faced the coming storm with more deliberate calmness of spirit and steadfastness of purpose. The consciousness of His own struggles made Him more tenderly solicitous for His disciples and suffering humanity.

As He passed through Samaria He was met by ten men who were lepers. Their request was answered by instruction to show themselves to the priests. This was strictly in accord with law, and merited unstinted approval. As they obeyed they were healed. But nine of them continued on their way satisfied in the fact that they were healed. The tenth man was a Samaritan. He alone returned to give thanks for the new life to which he had been restored.

2. "When will the kingdom come?" was a question frequently on the lips of men and women. Now the Pharisees demanded an answer. With tactful words, Jesus referred them to nature and to history. Men seem not to learn by experience, even when history repeats itself.

Then, as if moved to great tenderness by visions of the evil so near at hand, He pictured vividly the suffering that must be visited upon Israel before that great day will come.

He told them that no man would know the time of its coming. In the meantime injustice would abound. Grudging justice to the weak and oppressed might, at times, be given by those in authority, in order to secure personal comfort.

3. In the midst of so many bickerings it is not strange that Jesus should speak with directness on what constitutes justification.

The lesson was brought home with pointed force by His parable on prayer—"two men went up to the temple to pray, the one a Pharisee, the other a Publican." Each prayed as his heart moved him. Jesus stoutly asserted that the one who prayed in humility was justified, and that it would ever be thus.

4. With equal force did He answer the Pharisees when they brought up the question of divorce. From their answer to His questions we have reason to infer that they were well informed on points of the law, for they quoted from Moses, in justification of personal conduct.

But Jesus explained that divorce had been granted by Moses because of their hardness of heart. In creation God had made male and female for each other. When joined together they are one flesh and cannot be put asunder by decrees of men.

In response to a question from His disciples, Jesus de-

clared that anyone marrying a divorced person is guilty of adultery. He also asserted that illicit longing after the opposite sex is in God's sight akin to adultery.

5. Few passages admit of more satisfying interpretation than that describing Jesus blessing little children. Coming as it does, right after His discussion of divorce, we are apt to feel more tenderly the bond established between men and women by little children.

The disciples did not wish to have the little ones around, and harshly rebuked the mothers who brought them. But Jesus quickly changed the scene by calling the children to Him. He took them up in His arms and blessed them. And then, as the happy mothers looked on, He declared that all who would enter the kingdom of heaven must do so as little children.

6. Shortly after this, Jesus and His disciples were met by a rich young man who was a ruler of the synagogue. That he was one of more than usual worth was seen in his attitude toward Jesus, and the Master's regard for him. "Jesus loved him," but so far as we know he did not become a disciple.

The young man desired entre to the kingdom, on the basis of self-merit. He had faultlessly kept the letter of the law. Jesus, however, insisted that more than compliance to law is needed. To be happy in the kingdom one must be willing to give all and trust the heavenly Father for everything. Peter, hearing Jesus' advice, called attention to what he and other disciples had done for the kingdom. Jesus replied that everyone who has done aught for the kingdom shall receive ample reward.

7. From the record given it would seem that the coming crucifixion was constantly in the mind of Jesus. Once more, as they journeyed on, was the little group called together

and plainly told that they were going up to Jerusalem, and that there He would be condemned to death. He enumerated in detail the indignities that would be heaped upon Him. But, as though in triumph, He added, "the third day He shall rise again."

These words seemed to indicate to the sons of Zebedee that the kingdom was close at hand. So the old question of precedent was revived by their asking for the chief places in the kingdom.

Naturally, this bid for personal favor was not graciously received by the other disciples. They were angry with James and John. But Jesus set them all straight by calling attention to the fact that true greatness is not a matter of bestowal, but a matter of fitness. He who would be greatest must be servant of all.

These words mollified the ten, but the resentment aroused continued in one form or another until after the crucifixion.

9. Having crossed the Jordan, the little company, with other Passover Pilgrims, came to Jericho. Here many people assembled to see the great Rabbi. This was the more significant, for Jericho was the official headquarters for many of the priests. As they were leaving the City of Palms, Bartimæus, and another blind man, cried aloud to be healed. The people tried to quiet them, but to no avail. They had heard of Jesus and begged for sight. Such heartfelt cries were never in vain. The great heart of Jesus went out to them and they received sight, and followed after Jesus, going up to Jerusalem.

10. Farther up the valley Zacchæus, a noted publican, hastened to a point where he might see Jesus. Being little of stature and thoroughly disliked by the Jews he well knew what scant opportunity would be afforded him in the crowd. So he ran on ahead and climbed up into a sycamore tree,

from the branches of which he might look down upon Jesus. We can well imagine the tumult in the Publican's heart as the procession drew near. Before he was aware what it all meant, the crowd had stopped and Jesus was calling him by name, to come down and make place for a guest at his house.

Of such an honor he had never dreamed. With haste he descended and with truly penitent heart announced his desire to make amends for any wrong he might have done any man in the past.

The people were indignant, but Jesus appeased their wrath by explaining that this man was also a son of Abraham.

11. As they neared Jerusalem Jesus spoke the parable of the pounds. It was an effort to show His disciples and others that men are responsible for the use of their opportunities.

The principal characters in this parable were given certain sums with which to carry on business during the Master's absence. Each was rewarded according to the increase resulting from his activities.

The parable is a severe arraignment of those who professed to be leaders in Israel.

12. Continuing the journey, Jesus and His little party arrived at Bethany Friday evening, six days before the Feast of the Passover.

He was entertained at the home of Simon, known as the leper. In the company we have every reason to expect Mary, Martha and Lazarus, Jesus' friends at Bethany. John tells us that Martha helped serve, and that Lazarus was one of the guests.

Mary was also present, and her conduct shows the highest type of devotion. Doubtless the recent restoration of Lazarus had much to do with her conduct. Deeper, still, was that peace of soul born of Jesus' perfect understanding of

her past. She craved an expression of that deep love she bore her trusted Lord.

After many a frugal day she had saved enough to purchase a pound of Spikenard, which she carried in an alabaster box. When Jesus was at the feast she broke this over His head and stood behind Him, weeping tears of penitence and joy.

As she wept, the warm tears fell upon the Master's feet. Noting this she stooped over and with her long tresses wiped the tears away. It was a wonderful, overflowing love that was not fathomed by the people at the feast.

The usual cavilling complaints were made. But Jesus, who knew its full significance, championed her cause. "Let her alone," said He. "She hath done what she could. She is come aforehand to anoint my body to the burying—this also that she hath done shall be spoken of for a memorial of her."

C. For Further Study

1. Edersheim—"Life and Times of Jesus the Messiah." Book IV, Chapters XXII to XXIV.
 Geikie—"Life of Christ." Chapter LIV.
 Smith—"Days of His Flesh." Chapter XI.
 Burgess—"Life of Christ." Chapters XXIX to XXXI.
 Phelps—"The Story of Jesus." Pages 287 to 306.

2. To get the setting:
 Hastings—"Dictionary of Christ and the Gospels." Perea, Jericho.

3. The study in pictures:
 Brown—Nos. 1014, 199.
 Perry—Nos. 807, 802.
 Wilde—Nos. 109, 110, 111, 112, 121.

4. Suggestions and questions:
 Note the repeated references to the near approach of Jesus' Passion.

In what way does Jesus' discussion on prayer contribute to modern living?

To what extent is divorce according to Jesus' code?

How are children typical of the characteristics of the Kingdom of God.

Carefully study the conversation with the rich young ruler. What impression do you get from his account of his life? From Jesus' reply?

Who and what was Zacchæus? Study his conversation. Was it genuine?

What lessons are taught by the parable of the pounds?

Describe the supper at Bethany.

What are the characteristics of the Perean Ministry?

5. Memory verses:
 Luke 17:9-14; Mark 10:13-16; 14:6-9.

6. Constructive work:
 Make a chart showing the movements of Jesus during the Perean ministry.
 Write chapter sixteen of your story of Jesus.
 Review your outline to see if it is consistent up to this point.

PART VII

THE WEEK OF THE PASSION AND AFTER

From the final arrival at Jerusalem until the Ascension

CHAPTER XVII

TRIUMPHAL ENTRY AND GREAT MINISTRY OF TEACHING

A. THE SCRIPTURE RECORD:

1. Sunday (Palmorum). The Triumphal Entry—Mark 11:1-11.
 (Matthew's version gives idea of Messiah—Matt. 21:1-11)
2. Monday.
 (1) Cursing the barren fig-tree—Mark 11:12-14.
 (2) Second cleansing of the temple—Matt. 21:12-16.
3. Tuesday.
 (1) An early morning lesson on faith—Mark 11:20-25.
 (2) In the temple—authority questioned—Mark 11:27-33.
 (3) Three parables of warning.
 (a) The two sons—"Yes" and "No"—Matt. 21:28-32.
 (b) Wicked husbandmen—Matt. 21:33-46.
 (c) Marriage of king's son—Matt. 22:1-14.
 (4) Three questions by Jewish leaders—Mark 12:13-34.
 (a) Pharisees and Herodians—13-17.
 (b) Sadducees—18-27.
 (c) Scribes—28-34.
 (5) Jesus' unanswerable question—Mark 12:35-37.

B. THE LESSON STORY

1. After the Sabbath rest at Bethany Jesus and His disciples made their way to Jerusalem on Sunday morning, to have part in the Passover.

It is noteworthy that on this first day of the festivities the Paschal lamb was examined and set apart. As though in prophetic fulfillment the Lord presented Himself at Jerusalem. We can see it all plainly now, but neither the people nor the disciples caught the significance of the occasion.

Some of the company that did not come with them from

Perea would doubtless lodge in the neighborhood of Bethany. Others, anxious to be near Jerusalem, had pressed forward to the Mount of Olives. Still others had found lodging within the city itself.

As the little group left Bethany Jesus told two of His disciples to go on to Bethphage and secure a colt they would find tied just inside the village. He gave specific instructions as to what to say if questioned, and the incident turned out as Jesus had advised them.

People on the Mount of Olives witnessed the scene and followed the disciples to where Jesus was. Then, as the Master seated himself upon this beast of royalty they strewed garments and palm branches in the way, and led the procession, crying out, "Hosanna! Blessed is He that cometh in the name of the Lord!"

The people from Bethany followed. Soon the people at Jerusalem heard the joyous acclaims of the throng as they descended the Mount of Olives. So they went out to meet them, and joined in the glad song that was so irritating to the leaders of Israel.

The Master went up into the temple and after a brief visit in His Father's house returned with His disciples to the little village of Bethany.

2. Monday

(1) Early on Monday morning the little group was once more on its way to the temple. They seem to have left the village without breakfast.

As they ascended the hill a hardy looking fig-tree in full leaf, invited attention. The tree seems to have been ahead of the season. The fig-tree produces fruit first, and then the leaf. This tree, however, though giving every promise of fruit, had nothing for the hungry wayfarers.

Because of its promise, but lack of fruit, the Lord laid a curse upon the tree, saying, "No man eat fruit of thee henceforth forever." And the tree began to wither.

(2) From there He went into the city and up to the temple. He found it a busy mart of trading and barter. Commercial concessions which at first were allowed outside the temple area were now established within the temple enclosure. The Sadducees, and especially sons of the priests, were finding the trade profitable.

At the beginning of His ministry Jesus had made a scourge of small cords and had driven the traders out of the temple. Now He merely looked upon them and in stern tones commanded them to "take these things hence." The result was a cowardly scramble to get beyond the reach of His righteous wrath.

The poor and broken in health crowded around him, and the record says He healed them all. The children in the temple recognized Him as the one to whom praises were sung the day before. So they took up the refrain and filled the temple with their songs of praises.

This irritated the Jewish authorities, but they did not know what to do about it. They appealed to Jesus and asked Him to silence the children. This He refused to do. Said He, "If these should hold their peace the very stones would cry out."

Then, as evening gathered, the Lord made His way to the hospitable home at Bethany, while the Jewish leaders sought how they might entrap Him.

3. Tuesday

(1) Tuesday was the great day of teaching. Early in the morning Jesus and the disciples came again to Jerusalem, and as they passed the fig-tree the disciples called

attention to the fact that it was withered to the roots.

Turning to Peter, the Lord said: "Have faith in God." What a lesson! Nothing is too difficult for the Lord. Faith and prayer are the levers that change the world and make all things conform to the Father's will.

(2) Jesus was met at the temple by Jewish leaders who demanded of Him a sign for authority for His conduct. He replied by asking whether the baptism of John was from heaven or of men. They were afraid to say of men, because the people counted John a prophet. If they should say it was from heaven they could with great justice be asked, "Why, then, did you not believe him?"

They acknowledged themselves in dilemma, by declaring they did not know.

(3) The occasion drew forth three parables of warning. It was a mighty effort to win those whom He knew were stubbornly opposed to Him.

(a) First, He told of two sons who were asked to work for their father. One promised to obey, but did not. The other refused, at first, but later obeyed. The parable was an effort to show how those most favored in Israel had rejected Christ. Some, from whom you would expect little, returned much.

(b) The parable of the wicked husbandmen was a direct accusation of the Jewish leaders. The story tells how the master's property was entrusted to his servants, but that they refused to pay the dues appointed by him. In a final effort the master's own son was sent to collect the rental. Him they killed, and sought to make the property their own.

The application was clear enough. For years God had been sending prophets who asked allegiance and tribute. These were maltreated and abused in various ways, even to the extent of taking life.

In a final effort to win them, God had sent his only Son. Him they were now refusing to hear. Nay, they well knew how enviously they plotted His death. It is little wonder that words so cuttingly true should convictingly embitter them. Only fear of the mob saved the Master from bodily abuse at their hands.

(c) The marriage of the king's son carries the lesson still further. The last parable told us that leaders of Israel refused to receive the Gospel and killed the prophets, even the Son of God. We are now told that since the chosen ones refuse to receive the Gospel it will be offered to those not supposed to be within the circle of the elect. By seeking in the highways and hedges the feast can be furnished with guests. The parable is a fine exponent of the missionary spirit of the kingdom.

(4) It is not hard to see how Jesus' parables irritated the leaders. With desperate effort they made a three-fold attempt to entrap Him.

(a) So desperate was the effort that the Pharisees joined with the hated Herodians. Together they came to Jesus to ask whether it was right to pay tribute to Cæsar. If He should say "yes" He would be cited as a traitor to Israel. If He should say "no" they would report Him as traitor to Rome.

The wise answer of Jesus placed the burden upon them, and led to their own confusion. When shown a penny showing Cæsar's superscription, He said, "Render to Cæsar the things that are Cæsar's, and unto God the things that are God's."

(b) Sadducees who witnessed the discomfiture of the Pharisees were inwardly pleased, and came forward with a question of their own which they felt sure would show their superiority. How little they knew Jesus was soon evident.

Their question related to life after death, which fact the Sadducees denied. By an ingenuous combination of Jewish marriage customs and philosophy of life after death, along with considerable human sensuousness, they asked Jesus to decide whose wife a woman would be who had married in succession seven brothers.

With apt skill the question was answered. It showed how prone men are to measure everything by human standards. Death removes human limitations. The after-life is governed by spiritual standards which are far above human experience.

(c) A certain scribe who had heard the conversation and noted the skill of Jesus' replies, came to Him and asked: "Which is the first commandment of all?" Whether or not the man was sincere we do not know. The reply of Jesus and his own rejoinder would seem to indicate that he was really a seeker after truth.

As on a former occasion, Jesus divided the law into duties to God and duties to man. The scribe very considerately agreed with Jesus. It would seem that these efforts thoroughly defeated the schemes to make Jesus convict Himself.

(5) To make His victory complete, Jesus turned to His inquisitors with a question that definitely silenced them. Of course this deepened the rancour of their evil hearts. On the other hand the common people listened eagerly, and rejoiced in the Master's success.

C. For Further Study

1. Edersheim—"Life and Times of Jesus the Messiah." Book V, Chapters I to III.
 Geikie—"Life of Christ." Chapter LV.
 Smith—"The Days of His Flesh." Chapter XLI, XLII.

Burgess—"Life of Christ." Chapters XXXII, XXXIII to Sec. 264.
Phelps—"Story of Jesus Christ." Pages 307 to 316.

2. To get the setting:
 Hastings—"Dictionary of Christ and the Gospels." Vol. II, pages 519 and 849.

3. The study in pictures:
 Perry—No. 814.
 Wilde—Nos. 123, 534, 125.

4. Suggestions and questions:
 Study Jewish customs of Passover pilgrims.
 Describe the different groups that had part in the Palm Sunday celebration.
 Why did Jesus use an ass' colt instead of a horse?
 Study the nature of the fig-tree. Why was a curse laid upon the tree with leaves only?
 How does the second cleansing of the temple differ from the first?
 Analyze the parables of warning to discover their full message to Israel.
 Note the persons, arguments and purposes in the questions of the Jewish leaders.
 How was it that Jesus' question concerning David's son carried such conviction?

5. Memory verses:
 Mark 11:9-10; 11:24; Matt. 22:2-10; Mark 12:29-31.

6. Constructive work:
 Enumerate the incidents of each day of Holy Week.
 Write chapter seventeen of your story of Jesus.

CHAPTER XVIII

THE FINAL APPEAL TO ISRAEL

A. THE SCRIPTURE RECORD:

1. Eight woes against Jewish leaders—Matt. 23: 13-33.
2. Last words in the temple.
 (1) The widow's two mites—Mark 12: 41-44.
 (2) Gentiles seek Jesus—John 12: 20-36.
 (3) Rejected—John 12: 37-50.
3. Tuesday evening.
 (1) Prediction of the end of the nation—Mark 13: 1-37.
 (2) Discourse on destruction of Jerusalem—Matt. 24: 1-51.
 (3) Three parables illustrating the coming end of the world.
 (a) The ten virgins—Matt. 25: 1-13.
 (b) The ten talents—Matt. 25: 14-30.
 (c) Judgment of the sheep and the goats—Matt. 25: 31-46.
 (4) The bargain to betray Christ—Mark 14: 1, 2, 10, 11.

Wednesday—No record.

B. THE LESSON STORY

1. Tuesday (continued).—The leaders of Israel had refused to accept Jesus. It is only natural that He should pronounce the woes they merited. Jesus did not speak from any personal bitterness, nor from a spirit of retaliation. He spoke from a full heart of sorrow, that God's chosen people should wilfully reject their opportunity for salvation. There was also the hope that His words might provoke them to self-examination and repentance.

Eight kinds of error were rebuked by Jesus. "Scribes, Pharisees, hypocrites," said He, you profess to lead Israel. By your teaching and conduct you hinder men from entering the kingdom of heaven. He accused them of being guilty

of covetousness and hypocrisy. They were good at making long prayers, while plotting how to rob widows and orphans of their scant resources.

Then, too, they were guilty of proselyting. It was not so much that they felt the need of helping men to better living. They delighted more in the names they were able to add to Judaism.

He was especially bitter because of their blindness and bigotry. "Ye are fools and blind," said He. Ye set up your own measure of worship and commit great evils, while that which is merely a part is condemned. Such trifling is an evidence of pettiness. It is narrow, false and shows the maker of such laws to be utterly unworthy of the authority he craves.

Legalism is described as a burden. As lawmakers, these preyers on humanity load ritual and exactions on the masses, while they themselves indulge in simple exercises that make a travesty of religion.

Dual standards of living come in for just rebuke. Men profess righteousness. They make outward show, but within are full of extortion and excess. How can such men lead to righteous living?

So also is it with those who are full of religious deceit. Outwardly they are the pink of propriety. Inwardly they are full of hypocrisy and inquity. He ends the attack upon false leaders by calling them scribes, Pharisees, hypocrites. This phrase was used with each of the eight classes rebuked. Woe is deservedly pronounced upon all those who profess to be what they are not. These men claimed to be better than their fathers. Jesus warned them that they would scarcely be able to escape the torments of hell.

2. (1) The woes were followed by Jesus' last words in the temple. He was seated in the court of the women, near the

trumpet-shaped vessels known as the treasury. He was interested in the giving of the people.

Some, with evident satisfaction came, and with display let their coins rattle into the money box. These, by the attention they attracted, were receiving their reward.

In the crowd was a poor widow. She had little to give, but she gave all she had. Her two mites were equivalent to about two-fifths of a cent. Timidly she approached the chest. She gave in silence, and with regret that she had so little to give. For her attitude of heart Jesus commended her as having given more than they all.

(2) While thus meditating on the conduct of men, certain Greeks came and desired to see Jesus. First, they approached Philip. He in turn took up the matter with Andrew. Together they brought the Greeks to Jesus.

The Master himself rejoiced that some had sought Him. It was prophetical of the Gentile reception of His message. He glorified God and a voice from heaven responded. Then He said, "And I, if I be lifted up, will draw all men unto me." It was a big price to pay, but history continues to prove His saying true.

(3) A final effort was made in the temple to win the Jews. He quoted from Isaiah, but to no effect. The leaders were definitely determined upon His rejection, and neither miracles, reason nor sympathy could move them.

The last seven verses of this section are a summary of His mission to men.

3. Tuesday Evening

(1) With the coming of evening Jesus left the temple. The disciples, impressed with the wonderful building, called attention to the great stones used in the structure. Jesus replied that the day was coming when not one stone would be left upon another.

They were all silenced by the prophesy, and each communed with his own thoughts as the group wended its way through the city and trudged on up the opposite slope leading to the top of the Mount of Olives.

On the brow of the hill overlooking the city Jesus sat down to rest, and Peter, James, John and Andrew, came to ask an explanation of His recent words.

In vivid speech the Master foretold coming events that were to mean so much to Judah and the world. He warned them not to trust in signs. Nature forecasts her mood—not so the future. No man will be able to know when the coming end of the world will be. But they were advised to watch and pray. "No man knoweth the day nor the hour when the Son of man cometh."

(2) See (1) above.—The discussion continued from a different viewpoint.

(3) As He sat looking across the Kedron the silence was broken by three parables of the last things.

(a) The first was that of the wise and foolish virgins. It was designed to show how easy it is to fail of full service after partial preparation has been made. The Christian life is a continual fitting for the coming kingdom. So many fail in the little things that make the big things possible.

(b) The parable of the talents presents the same facts from a different angle. We are all servants. To us have been given talents to use. Their custody entails responsibility and we shall be held accountable for the results.

Some will set to work with a will and do much with what they have. These will be commended in proportion to the way they have served. Others will hide their talents and bring no increase. Such as these not only lose what they have, but will be condemned for not doing their full duty.

(c) The last parable is that of Judgment. All nations will

be gathered before the throne some day. Then, as a shepherd divides the sheep from the goats, the Lord will place the good and the evil in separate groups.

As a reason for this separation the Judge will tell how the good have done deeds of kindness. Being unable to recall when they have done these things, the Lord will say, "Inasmuch as ye have done it unto one of the least of these my brethren ye have done it unto me." What a privilege—yes and what a responsibility!

Those who have done evil, or have permitted suffering that might have been changed, will plead that they never had opportunity for doing such service to the Lord. But, in justice the answer will be made, "Inasmuch as ye did it not unto one of the least of these ye did it not to me." After all, our daily lives reveal our inner motives.

(4) As the shadows grew longer and darkness came on, Judas slipped away from the twelve and stole back to the city. There he plotted with the leaders of Israel for the betrayal of the Christ. He saw no opportunity with the Master for personal gain, accordingly he turned to the only source when gain might come.

Judas had long been disaffected. Ever since Jesus had refused to be made king he had been rebellious. It would have been so easy, he thought. Yet here the Christ was, no further on than He was a year ago. He was even in danger, for was not Jesus constantly referring to His coming death?

So he bargained with the Jews to betray the Christ. The price was set at thirty pieces of silver—the price of an ordinary slave. In our money it would amount to between seventeen and twenty dollars.

Wednesday.—The gospels offer no record. We can only surmise how it was spent, and where.

C. For Further Study

1. Edersheim—"Life and Times of Jesus the Messiah." Book V, Chapters IV to VIII.
 Geikie—"Life of Christ." Chapter LVI to page 707.
 Smith—"The Days of His Flesh." Chapters XLIII, XLIV.
 Burgess—"Life of Christ." Chapters XXXIIII, Sec. 265, XXXIV, XXXV.
 Phelps—"Story of Jesus Christ." Pages 316-335.

2. To get the setting:
 Hastings—"Dictionary of Christ and the Gospels." The temple.

3. The study in pictures:
 Wilde—Nos. 127, 532, 730.

4. Suggestions and questions:
 Carefully analyze the eight woes. Note the language and import of each.
 Make a chart of the events of Tuesday.
 Locate and describe the treasury.
 How does Jesus' reference to a grain of wheat contribute to our understanding of the resurrection?
 Do you think Jesus was unduly bitter in His denunciation of Israel?
 Analyze the parables of the Ten Virgins, the Talents, the Sheep and the Goats. Note the order and progress made in each.
 Make a character sketch of Judas.
 Write your idea of where and how Wednesday was spent.

5. Memory verses:
 John 12:24-26, 32, 44-50; Mark 13:35-37; Matt. 25:31-40.

6. Constructive work:
 Write chapter eighteen of your story of Jesus.

CHAPTER XIX

HUMILIATION AND CONDEMNATION

A. THE SCRIPTURE RECORD:

Thursday.—1. Preparation for the Passover—Luke 22:8-13.
2. Rush for the chief places—Luke 22:24.
3. The Passover meal—Luke 22:15-18.
4. Washes disciples' feet—John 13:2-17.
Resumption of the feast.
5. Betrayal discussed—John 13:18-26.
6. Judas goes out—John 13:27-30.
7. The Lord's Supper instituted—Mark 14:22-24.
8. Jesus' farewell addresses:
(1) The Comfort Chapter—John 14:1-31.
(2) The vine and the branches—John 15:1-17.
(3) Trials and ultimate joy—John 16:1-33.
(4) The High Priestly Prayer—John 17:1-26.
9. Gethsemane—Mark 14:32-42.
10. Betrayal and arrest—Mark 14:43-52.
11. Condemned:
Seven trials:
(1) Annas—John 18:13.
(2) Caiaphas—John 18:15-23.
(3) Caiaphas and Sanhedrin—Mark 14: 53-65.
Denials of Peter—All Gospels—Matt. 26: 69-72; Mark 14:66-72; Luke 22: 55-62; John 18:25-27.
(4) Sanhedrin—Luke 22:66-71.
Judas—Matt. 27:3-10.
(5) Pilate—John 18:28-38. Jews stand outside.
(6) Herod—Luke 23:6-11. Peace between Pilate and Herod—Luke 23:12.
(7) Final trial by Pilate:
Attempt to release Jesus—Luke 23:13-25.
Attempt to justify self—Matt. 27:24-25.
Final effort—John 19:1-16.

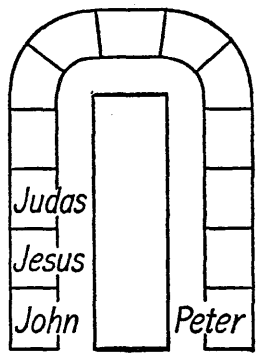
B. The Lesson Story

1. (Thursday).—The Paschal lamb was set apart on the tenth day of Nisan. On the fourtenth day of the month it was slain, and the feast of the Passover was celebrated during the night. As above reported, Jesus entered the city on Sunday, the tenth. Thursday was the fourteenth.

Jesus remained in Bethany during Wednesday and until after the noon meal on Thursday. Then, in literal accord with the law, He went to Jerusalem to become the Paschal Lamb for all men through all ages.

In preparation for the orderly observance of the feast He sent Peter and John ahead to make ready for it. They were told to go to Jerusalem. Just inside the city they would find a man with a pitcher of water. Where he entered they were to follow and ask for the use of the guest-chamber. They obeyed, and found the room furnished and ready, as Jesus had told them.

2. Toward evening Jesus and the eleven arrived at the place. When the meal was ready there was a scramble for the chief seats. How human they were! Each wanted to be guest of honor. Peter seems to have lost out in the rush, so, as we might expect, he went to the opposite extreme, and took the lowest place.



This left John and Judas on either side of Jesus and placed Peter directly across from John. As nearly as we can learn, the arrangement followed the accompanying diagram. This will help us to understand Peter's whispered question to John, later in the feast.

3. The Passover meal was a sorrowful event. Into it

Jesus poured the full measure of His feeling. It was his last meal before His passion. The influence of His emotion caused a tenseness that continued throughout the whole evening.

4. After the first part of the meal was over Jesus arose from the table and began to wash the Disciples' feet. While they must have felt keenly the significance of His act, no one seemed to have had the courage to object, until the Lord came to Peter.

Peter said, "Lord, thou shalt never wash my feet." Peter was right in not wanting his Lord to become his house-servant. But Peter did not know what it all meant. When Christ told him that he must be washed, to have any part in Him, he went to the extreme of asking that Christ should wash not only his feet, but also his hands and his head.

5. After this incident Jesus once more took His place at the table and began to discuss His passion. He was greatly troubled in spirit, not so much in fear of human suffering, but because of the ingratitude and duplicity involved. What sorrow of soul it must have cost Him to say: "Verily, verily I say unto you, that one of you shall betray me."

This caused no small commotion among the disciples. Each asked the question, "Is it I?" and Judas was among them that asked.

John was near the Lord, and in expression of deepest love leaned back upon Jesus' bosom. While thus reclining Peter asked him to find out who the betrayer was. Jesus replied, "He it is, to whom I shall give a sop when I have dipped it."

Suiting the deed to the words, Jesus dipped a sop in the dish of bitter herbs and handed it to Judas. We question whether any but Peter, John and Judas understood the action of the Lord.

6. Having received the sop, Judas arose from the table.

As he did so the Lord said, "What thou doest, do quickly." Bitterness had entered the soul of Judas. He had bargained for the Lord, and he was found out before it had come to pass. He went out into the night. It was dark, this April night, but there was a denser darkness in the soul of Judas.

7. After the departure of Judas the Lord's Supper was instituted. This sacred rite could not be established with a traitor present. Taking bread, He blest it and brake it and gave it to His disciples, saying, "Take, eat: this is my body." Likewise he took the cup, and blest it. Then, passing it to each, He said: "This is my blood of the New Testament, which is shed for many."

8. The effect upon the disciples was very depressing. The Lord was deeply touched. So when the Lord's Supper was finished He began His farewell address.

(1) His first effort was to comfort the disciples. John XIV has become known as the Comfort Chapter.

(2) John XV shows the relation of the believer to Christ. As the vine and the branches have definite and close relations to one another, so must the believer abide in the Lord, if he would bear fruit. This seems to have closed the incidents in the upper room. Mark says (14:26): "And when they had sung an hymn they went out into the Mount of Olives."

(3) As they left the place made immortal by the institution of the Last Supper, and wended their way through the city toward the Mount of Olives, Jesus warned the disciples of impending trials and ultimate joy.

(4) Then in the darkness of that portentious night, somewhere before they reached the Garden of Gethsemane, Jesus prayed for His disciples and the world. This wonderful prayer has become known as the High Priestly Prayer.

9. At the entrance to the garden, Jesus left eight of the

disciples (Judas was somewhere arranging the details for the betrayal). Peter, James and John were allowed to enter farther into the Garden, but were told to tarry and watch, while the Lord went deeper into the shadows to pray.

In the seclusion of that Garden the Lord fought His battle alone. He returned to His disciples and found them sleeping. What a strain it must have been to that great, sensitive soul! He came from the struggle a victor, ready to make atonement for human sin and thus make possible for all who believe an entry into eternal life.

10. The third time He returned to the disciples he bade them: "Sleep on, take your rest—he that betrayeth me is at hand."

And as they rubbed their sorrowful eyes they caught the gleam of lights through the trees, and heard the tread of many feet.

Fearlessly Jesus went to meet them. Judas led the crowd, and betrayed "The Son of Man with a kiss."

11. The last incidents in that eventful life were at hand. Jesus was bound and led away like a criminal. He was subject to seven trials, most of which were illegal, and in all of which the testimony was false. Yet in the end He was condemned to death.

(1) The first trial was before Annas. He was an ex-high priest, father-in-law to Caiaphas, and the real power in the Jewish State.

(2) From Annas, Jesus was taken to Caiaphas, the reigning high priest. But as there were no Sanhedrinists present nothing could be done beyond a preliminary examination.

Peter, however, followed into the palace and watched, from a safe distance.

(3) In the meantime, several members of the Jewish Sanhedrin had assembled. This trial was not legal, for it was

unlawful to convene the great council of the Jews before daybreak. It was during this trial that Peter made denial of his Lord. Other accounts are found in Matt. 26:69-75; Mark 14:66-72; John 18:25-27.

FRIDAY MORNING

(4) As soon as the law would permit, the Sanhedrin met in official capacity. The trouble, however, was that they did not have any real indictment against the Christ. So they tried to drive Him into self-condemning testimony, and finally decided that for blasphemy He was guilty of death.

Then Judas, who seems to have repented his deed, came to them and confessed that he had betrayed innocent blood. He also asked that they take the money back. This they refused to do, spurning the betrayer. So he threw the hated coins upon the floor of the temple and rushed out to his death.

The priests did not know what to do with the money, so they bought a poor piece of ground in which strangers might be buried.

(5) The Jews could not lay the death sentence, so they took Jesus to Pilate, for official condemnation. Pilate could find no fault in Him. The quibbling Jews would not enter the judgment hall, because of the feast, so Pilate had his chair taken out to the pavement. The Roman was much puzzled, and sought to gain time.

(6) Now it happened that Herod had come to the city for the Passover. Incidentally learning that Jesus was from Galilee, Pilate thought to rid himself of the troublesome matter and sent Jesus and His accusers to Herod.

Herod was glad to see Jesus. He questioned Him with many words, but the Lord remained silent. Then, because

the Jews were so insistent, he arrayed Jesus in royal apparel and permitted the rude soldiers to mock and maltreat Him. In perplexity, he then sent Jesus back to Pilate.

(7) Herod returned Jesus, without charge or recommendations. Pilate was satisfied of His innocence, but was too weak to resist Jewish demands. He sought ways of release, but not being able to appease their vengeful spirits, he washed his hands before them, as evdence that he would not accept blame for the deed.

The Jews were quick to note the symbolic act, and accepted for themselves and their children the blame for His death.

Finding no way out Pilate released Barabbas, a murderer, and condemned Jesus to crucifixion. In this he sacrificed Jesus for his own safety—a deed that will ever be charged against him.

C. For Further Study

1. Edersheim—"Life and Times of Jesus the Messiah." Book V, Chapters IX, X, XI-XIV.
 Geikie—"Life of Christ." Chapters LVIII, page 707, to Chapter LXII.
 Smith—"Days of His Flesh." XLV to XLVIII.
 Burgess—"Life of Christ." Chapters XXXVI, XXXVII.
 Phelps—"Story of Jesus." Pages 336-385.

2. To get the setting:
 Hastings—"Dictionary of Christ and the Gospels." Vol. II. Page 389, Prætorium; page 788, Upper Room.

3. The study in pictures:
 Perry—Nos. 797t, 797w, 831, 834, 944, 1102, 3250.
 Wilde—Nos. 129, 131, 258, 138, 136, 143.

4. Suggestions and questions:
 List the order of events from Thursday noon to the passing of sentence by Pilate.
 Make a study of the Passover as a Jewish feast.

Study the incidents and meaning of the Lord's supper.
Analyze the last addresses of Jesus with a view to a more clear understanding of their application to modern life.
Describe the scene in Gethsemane.
Why did Judas use the kiss to betray Jesus?
Note the attitude of evil men toward their tools.
Study the trials of Jesus. Note the lawless effort to secure conviction at any cost.
What is your estimate of Pilate?

5. Memory verses:
 John 14:1-6; 15:1-7.

6. Constructive work:
 Write chapter nineteen of your story of Jesus.

CHAPTER XX

CRUCIFIED—BURIED—RISEN—ASCENDED

A. The Scripture Record:

1. On the way to Calvary—Luke 23:26-32.
2. Crucified—Matt. 27:33-44.
3. The seven words from the cross:
 (1) Luke 23:34; (2) Luke 23:43; (3) John 19:26-27;
 (4) Matt. 27:46; (5) John 19:28; (6) John 19:30;
 (7) Luke 23:46.
4. Phenomena attending the crucifixion:
 (1) In nature—Darkness—Luke 23:44.
 Earthquake—Matt. 27:51-53.
 (2) In the Temple—Mark 15:38.
 (3) Effect on soldiers—Matt. 27:54.
5. The Scriptures fulfilled—John 19:31-37.
6. Buried—John 19:38-42.
7. (Saturday) The watch set—Matt. 27:62-66.
8. (Sunday) Risen. Record in four gospels:
 Matt. 28:1-10; Mark 16:1-11; Luke 24:1-12; John 20:1-18
9. Appearances of Jesus to:
 (1) Mary Magdalene—Mark 16:9-11.
 (2) The women—Matt. 28:9.
 (3) Peter—Luke 24:34; (I Cor. 15:5).
 (4) The two enroute to Emmaus—Mark 16:12-13;
 (Luke 24:13-35).
 (5) Ten disciples—John 20:19-25.
 (6) Eleven disciples—Mark 16:14; (John 20:26-29).
 (7) Seven disciples at Sea of Galilee—John 21:1-24.
 (8) Eleven disciples at a Mountain—Matt. 28:16-20.
 (9) Five hundred in Galilee—I Cor. 15:6.
 (10) James—I Cor. 15:7.
 (11) Disciples at Ascension—Luke 24:50-51.
10. Post-Ascension appearance—Paul—I Cor. 15:8.

B. The Lesson Story

1. Seldom, if ever, has justice been reduced to such a farce as it was in the trials of Jesus. Israel's shrewdest legal skill was enlisted to secure His condemnation. No trick of law was left unusued. The authorities had even stooped to hire witnesses, and as in the case of Judas, refused to listen to honest testimony. The world was arrayed against Him, and the Roman sense of Justice was overwhelmed by policy and cowardice. Jesus Himself was reduced to exhaustion by the injustice and physical abuse to which He had been subjected.

Before Israel was well astir, the journey to Calvary was begun. The herald went before, carrying the legend, "This is the king of the Jews." This Pilate had written, and refused to change it to please the Jews. In the company with the soldiers was Jesus, and two malefactors who also were condemned to die. They were followed by the faithful women, John, and the curious crowd.

Following the usual custom, the victims of crucifixion were compelled to carry the cross on which they were to die. Staggering under the weight of His cross, Jesus fell to the earth. As He did so Simon, a Cyrenian, coming in from the country, met the procession. Him the soldiers seized and compelled to carry the cross for Jesus.

2. And when they were come to Calvary they crucified Him. By nine o'clock the crosses, with their weight of human suffering, were dropped into their rocky holes, and the earth tamped in to make them solid. Then the soldiers sat down to divide the garments of the victims among them.

One garment of Jesus, probably the gift of an admirer, was woven without seam. It could not be divided without destroying it. So the soldiers cast lots to see whose it should

be. They little knew how minutely they were fulfilling prophesy.

3. As far as we can learn from the records, Jesus was alive on the cross from about 9 a. m. to about 3 p. m. During this period Jesus spoke seven times. These messages are now known as the seven words from the cross.

(1) As we might expect, the first was a prayer for forgiveness for those who crucified Him. The soldiers were the agents of the law. They neither knew what they were doing, nor could they refuse the tasks laid upon them.

(2) The thieves represented two types of humanity. The one, though conscious of his guilt, remained vindictive. The other, repentant, is made doubly so by Jesus' prayer of forgiveness. It is but natural that he should turn to the Lord and ask part in His kingdom. This was granted in the comforting words, "Today thou shalt be with me in Paradise."

(3) Even on the cross Jesus was concerned for His loved ones. Calling to John, He told him to care for Mary, the Mother of the Christ. It is possible that James, the brother of the Lord, was present. James was not yet a believer, but we can well believe that this action of Jesus would start the train of thinking that finally led to his full acceptance of Jesus as the Christ.

(4) As the day wore on and the pains of crucifixion became more and more intense, the Lord spoke again. It seemed to Him as though everyone had forsaken Him. In deep anguish He called out, "My God, My God, why hast thou forsaken me?" He was not forsaken. It was part of the price He paid for human redemption.

(5) The remaining three words were doubtless spoken shortly before His death. "I thirst," He said. Immediately a sponge filled with liquid, to deaden the pain, was put to His lips. But on recognizing its nature, He refused it. He

wanted to remain conscious to the end, and pay the full price.

(6) And that price was soon paid. The parched lips parted again, and He said, "It is finished."

(7) Then, in one last effort, the Christ called to His Father, saying, "Into thy hands I commend my spirit." It was then about three o'clock in the afternoon. He bowed His head and "gave up the ghost."

4. Several phenomena mark the crucifixion.

(1) Nature was deeply moved. As though to hide the spectacle from curious eyes, darkness covered the earth from noon until the time of His death. There were also tremors in the earth which removed stones from sepulchres, laying bare the dead, in their last resting places.

(2) The temple also bore evidence of some great event. The veil between the Holy Place and the Holy of Holies was very thick and costly. No human hands could tear it. But now, as though rending a garment, to sit in sackcloth, unseen hands rent the great temple veil from top to bottom. What a wealth of meaning this had for official Israel.

(3) The soldiers were deeply moved. These men of blood were familiar with executions. But this was different. As they beheld the phenomena attending His death they were convinced that Jesus was Son of God.

5. More in detail than men usually think, the Scriptures were fulfilled, in the crucifixion of the Lord. While the legs of the malefactors were broken, those of Jesus were not. The side of Jesus was pierced, but the record says nothing of this in regard to the thieves. This was a definite fulfillment of prophesy.

6. Though crucified as a malefactor, Jesus was buried as a man of importance. Joseph, of Arimathea, who for some time had been a secret disciple of Jesus, asked Pilate for the body. Then, with the help of Nicodemus, who also believed

on Him, the body of the Lord was wrapped in spices and laid to rest in Joseph's own new tomb. In this they also fulfilled the Scriptures, but how little did they understand the Word of the Lord.

SATURDAY

7. This was the Jewish Sabbath. Jesus observed it as a day of rest. The punctilous Jews, however, went to Pilate and asked him to set a guard over the tomb of Jesus. Pilate more than granted their request. The guard was given. They were also given Pilate's signet and told to make the selpulchre as secure as possible by placing the seal of Rome upon it.

Was it divine mockery that sealed the tomb with the authority of earth's mightiest empire that it might show how trivial such things are before the power of God?

SUNDAY

8. The first day of the week brought the answer. Sometime about the dawn, earth once more felt the power of the Highest. This time it was of joy. The angel of God rolled back the stone and the Lord of life, Victor over death, stepped forth.

The story is told by all four evangelists. And what a record! At the first glad tremor of the earth Rome's bravest soldiers turned pale with fear. At sight of the angel they fell to earth as dead men. Then at the first opportunity they fled. And it was better so. There were scenes to be enacted in the garden, too sacred for the profane eyes of autocratic, unbelieving Rome.

The resurrection was the seal of God's approval upon the whole of Jesus' life. The whole ministry of Jesus converged to it, and His coming to life proved every promise and

prophesy. Because of it the world has been told of the life that is eternal, freely offered to all who believe.

9. The appearances of Jesus are full of interest. But space forbids more than a catalogue of them. As nearly as we can determine they are eleven in number and follow the order suggested in the Scripture record, at the beginning of this chapter.

Many efforts have been made to discredit the record, but with the passing of the years the conviction deepens that Jesus of Nazareth was the Son of God.

What thrills of joy must have filled the disciples that Ascension Day, when they assembled on Olivet and He told them to abide at Jerusalem, there to await the endowment of power. Then, as He talked with them, He was parted from them—upward and ever upward He went, His hands spread out in benediction, until at last a cloud received Him out of their sight, and an angel assured them that He would come again.

10. The Scriptures record one post-ascension appearance. It was the call to Saul of Tarsus to dedicate His splendid mind and training to the promotion of the Gospel. It was not his idea of a life work, but the evidence and authority were so conclusive that he became a new man. Even his name was changed. As Paul he endured privations and death, to prove to the world that "Jesus is the Christ, the Son of God."

C. For Further Study

1. Edersheim—"Life and Times of Jesus the Messiah." Book V, Chapters XV, XVI, XVII.
 Geikie—"Life of Christ." Chapters LXIII, LXIV.
 Smith—"The Days of His Flesh." Chapter XLIX.
 Burgess—"Life of Christ." Chapters XXXVIII, XXXIX.
 Phelps—"Story of Jesus Christ." Pages 385 to end.

2. To get the setting:
 Hastings—"Dictionary of Christ and the Gospels." Page 655. Golgotha.

3. The study in pictures:
 Perry—Nos. 809, 808, 815.
 Wilde—Nos. 146, 151, 160, 161, 267, 272, 538, 170, 164, 172.

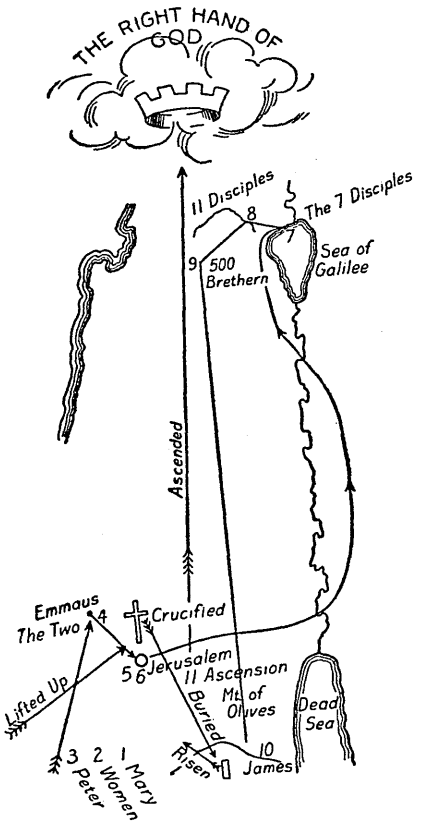
4. Suggestions and questions:
 Study the routine followed in cases of crucifixion.
 Note that while crucifixion was a Roman method of punishment the Jews are charged with Jesus' death.
 What do you know about Simon the Cyrenian?
 Study the reasoning and conduct of the malefactors crucified with Jesus.
 Look up the prophecies of the crucifixion and note their fulfillment.
 Make a study of the "seven words" with a view to ascertaining their full import.
 Study the phenomena attending the crucifixion and the resurrection.
 Note the people interested in the burial of Jesus.
 Study the resurrection stories.
 Carefully review the incidents of the forty days to assure yourself that Jesus was actually alive again.
 Picture to yourself His ascension and the effect upon the disciples.

5. Memory work:
 The seven words on the cross—Matt. 27:54; John 21:15-19; Matt 28:19-20; Luke 24:50-52; Phil. 4:8.

6. Constructive work:
 Finish your story of Jesus.
 What is your relation to Jesus, Who is called the Christ?

THE FORTY DAYS

FROM THE RESURRECTION TO THE ASCENSION



THE RECORD IN STORY

1. Mary—Mark 16: 9-11.
2. The women—Matt. 28: 9.
3. Peter—Luke 24: 34.
 I Cor. 15: 5.
4. The two to Emmaus—
 Mark 16: 12-13.
 Luke 24: 13-35.
5. The ten—upper room—
 John 20: 19: 25.
6. The eleven—upper room—
 Mark 16: 14.
 John 20: 26-29.
7. Seven disciples at the Sea of Galilee—John 21: 1-24.
8. Eleven disciples in the Mt.
 Matt. 28: 16-20.
9. 500 in Galilee—
 I Cor. 15: 6.
10. James—I Cor. 15: 7.
11. Disciples at Olivet.
 Ascension—Luke 24: 50-51.

Post Ascension Appearance
To Paul—I Cor. 15: 8.

Numerals indicate the order of appearance and key to Scripture references.

APPENDIX A

NAMES AND REFERENCES OF THE TWELVE

In the Synoptics and Acts

		Matthew	Mark	Luke	Acts
5:—	James	M.	Mk.	Lk.	Ac.
	John—	M.	Mk.	Lk.	Ac.
	James the Less (Son of Alphæus)	M.	Mk.	Lk.	Ac.
	Jude: Son of James—				
	Thaddæus	M.	Mk.		
	Lebbæus	M.			
	Judas of James			Lk.	
	Judas	M.	Mk.	Lk.	
2:—	Philip	M.	Mk.	Lk.	Ac.
	Peter—	M.	Mk.	Lk.	Ac.
	Simon	M.			
	Matthew—	M.	Mk.	Lk.	Ac.
	Levi—		Mk.		
	Andrew—	M.	Mk.	Lk.	Ac.
	Bartholomew	M.	Mk.	Lk.	Ac.
	Nathanael—(John)				
	Simon—				
	Canaanite—	M.	Mk.		
	Zelates	M.	Mk.	Lk.	Ac.
	Thomas	M.	Mk.	Lk.	Ac.
	Didymous—(John)				

LISTED

Matthew — 10:2-4.
Mark — 3:16-19.
Luke — 6:14-16.
Acts — 1:13.

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